

Qabro'n Par Masaajid Aur Islam

Muallif: Naasiruddin Albani رحمه الله

Mutarjim: Mahfooz ur Rahman Faizi رحمه الله

Transliterator: Rehan Syed Barey
(for more details, please check the last page)

Contents

Abu Abdur Rahman Muhammad Nasiruddin Nuh Najaati al Albani رَحْمَةُ اللهِ عَلَيْهِ.....	5
Muqaddama az Mutarjim:	15
Muqaddama az Musannif:	16
Pehli Fasl - Qabro'n Ko Masjid Naa Banaao:	18
Pehli Hadees:	18
Doosri Hadees:	19
Teesri Aur Chauthi Hadees:	19
Haafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْهِ Ki Tashreeh:	19
Paachwee'n Hadees:	19
Tasweer Kashi Haraam Hai:	20
Chetthi Hadees:	20
Saatwee'n Hadees:	21
Aathwee'n Hadees:	21
Nawwee'n Hadees:	21
Daswee'n Hadees:	21
Giyarwee'n Hadees:	22
Baarwee'n Hadees:	23
Terwee'n Hadees:	23
Chaudhwee'n Hadees:	23
Doosri Fasl - Qabro'n Par Masjid Banaane Ka Maana:	23
Qabro'n Ko Masjid Banaane Ke Teen (3) Ma'ane hain:	23
Pehla Maana: Ulama Ke Aqwaal Aur Muwaiyad Riwayaat:	24
Doosra Maana: Ulama Ke Aqwaal Aur Muwaiyad Riwayaat:	25
Pehli Hadees:	25
Doosri Hadees:	25
Teesre Ma'ane:	26
Masjid Mein Qabar:	26
Qabar Par Masjid Banane Ka Matlab:	27
Qabar Par Tameer Shuda Masaajid Mein Namaz Jaaez Nahi:	28
Ek Misaal:	28
Doosri Misaal:	28
Teeno Ma'ane Muraad Lena Raajeh Hai.	29
Imam Shafai رَحْمَةُ اللهِ عَلَيْهِ Ka Qaul:	29
Baaz Ulama e Hanafiyya Ka Qaul:	29

Teesri Fasl - Qabro'n Par Masjid Banaana Gunah e Kabeera Hai:.....	31
Mazaaheb e Arba:	31
Shafaiyya Ka Mazhab:	31
Qabro'n Ke Paas Namaz:	31
Hanafiyya Ka Mazhab:.....	34
Malikiyya Ka Mazhab:.....	34
Masjid e Ziraar Aur Muqamaat e Ma'asiyya:	34
Masjid Aur Qabar Yakja Nahi Ho Sakti:.....	35
Mazaaheb e Arba Ka Ittefaq:	35
Chauthi Fasl - Shukook o Shubhaat Aur Unke Jawabaat:	37
Pehla Shubha:	37
Doosra Shubha:	37
Teesra Shubha:	37
Chautha Shubha:.....	37
Paachwaa'n Shubha:	37
Cheta Shubha:	37
Pehle Subha Ka Jawab:.....	37
Allama Aloosi Ki Tehqeeq:	39
Ek Ishkaal Aur Uska Jawab:	39
Ek Ma'asir Ki Kaj-bahesi Aur Uska Jawab:	41
Qabar e Nabawi ﷺ Masjid Mein Kab Shamil Ki Gai:.....	43
Teesra Shubha:	46
Pehli Wajah:	46
Doosri Wajah:	47
Chautha Shubha:.....	48
Pehli Wajah:	48
Doosri Wajah:.....	48
Teesri Wajah, Zaher o Ghair Zaaher Qabro'n Ka Hukum:	49
Paachwaa'n Shubha:	50
Doosra Jawab:.....	51
Chetta Shubha:	52
Sirf Tauheed e Ruboobiyat Najaat Ke Liye Kaafi Nahi:.....	52
Islami Tauheed:	53
Imaan Ka Saheeh Fuqdaan:	53
Doosri Daleel:	54
Teesri Daleel:	54
Chauthi Daleel:	54

Paachwee'n Daleel:	54
Qabar Kitni Oonchi Ho:.....	56
Ghammari Ki Tashkeek o Taaweel:	56
Jawab e Shaafi:	56
Mazkoora Asaar Mein Qadre Mushtarik:	60
Paachwee'n Fasl - Qabro'n Par Masjid Banana Kyou'n Haraam Hai?:	61
Ibteda Mein Sab Log Muwahhid The:	61
Shirk o Buth-parasti Ka Aghaaz Kyou'nkar Hua:.....	62
Hikmat Nahee, Sad e Zaraae:.....	64
Niyyat Aur Amal Ka Fasaad:.....	65
Ma Sha Allah wa Shita:	66
Qubooriyo'n Ki Kahani Ek Mustashriq Ki Zubani	66
Jaali Qabre'n Aur Saamraaji Mafaad:	67
Mashaheer Sahaba Ikram ؓ Ki Qabre'n Naa-maloom Kyou'n Hain?	68
Shirk Ka Daur Khatam Ho Gaya?.....	70
Chetthi Fasl - Qabro'n Par Tameer Shuda Masaajid Ke Andar Namaz Ka Hukum:	73
Qabro'n Par Tameer Shuda Masaajid Ke Anadar Namaz Baatil Yaa Makrooh Hai:	73
Wujooh Karaahat:.....	74
Ibne Taimiyya ؒ Ki Tehqeeq:	74
Auqaat e Makrooha Mein Namaz:.....	75
Imam Ahmad ؒ Aur Unke Ashaab Ka Mazhab:	75
Qabarastan Ki Masjid Mein Namaz:	76
Qabar Par Tameer Shuda Masjid Ke Andar Namaz Behre Soorat Makrooh Hai:	76
Saatwee'n Fasl - Hukum e Saabiq Se Masjid e Nabawi ؐ Mustasna Hai:	77
Masjid e Nabawi ؐ Ki Fazeelat:	78
Mustasna Hone Ki Illat o Maslehat:.....	79
Ibne Taimiyya ؒ Ki Tasreeh:.....	79
Transliterations Notes:	81

1990 ki baat hai, hajj ke mubarak aiyyaam aur mina ka maidan tha. Masjid e Kheef se bahar apne ek purine arab dost se ittefaqaan mulaqaat ho gai. Haal ahwaal ke baad unho'n ne poocha ke aapko khabar hai ke is dafa Allama Albani رحمته bhi hajj par tashreef laae hain? Is hairan-kun aur khush-kun sawal par meri hairaani aur intehaai dilee masarrat waali mili-juli kaifiyat ka andaaza karte hue dost ne kaha ke Mina ki is taraf inka khaima hai. Aur aap waha'n par baad namaz e fajr dars bhi irshad farmate hain. Agle din baad namaz e fajr subha hi subha talash karta waha'n jaa poh'ncha. Kya dekhta hoo'n ke Nasiruddin wa ilmilah, ayat min ayaat illah, baqiyyatus salaf ki saheeh tasweer amal bis Sunnah ki zinda ta'abeer, mohaddis e dauraa'n, mohaqqiq e zama'n, a'asr rawaa'n ke fiqa as Sunnah ke imam Allama Nasiruddin Albani ki khoobsurat noorani chehre aur surkh o safed rangat waali 75 saala intehai wajeesh shakhsiyat tashreef farma hai. Ird-gird talibaan o da'aiyaan e kitab o sunnat ka jhurmat hai.

Manaasik e hajj o deegar masael par mukhtalif sawalaat kiye jaa rahe hain aur Mohaddis ul A'asr intehaai itmenan o sukoon, tahammul o burd-baari aur hamdardi o khair-khwahi ke rang mein jawab de rahe hain. Ayaat e quraniya aur ahadees e nabawiyya ﷺ se masael hal farma rahe hain. Matan e hadees ke saath saath naa sirf sanad e hadees bayan kar rahe hain, balke asma ur rijaal aur ilm ul jirah wa ta'adeel ke dariya baha rahe hain. Ahadees ki tasheeh o tazeef ka mohaddisaana fareeza anjam de rahe hain. Fiqhul hadees ke hawaale se naadir ilmi nukaat ashkaar aur intehaai pecheeda fiqhi masaael hal ho rahe hain.

Manaasik e hajj ke baad meri zindagi ke ye intehai qeemti lamhaat the, jin mein is nacheez ko Bukhari dauraa'n, Zahabi e zamaa'n, waqt ke lbne Hajar aur zamane ke lbne Hazam ko dekhne ki saadat muyassar hui.¹ Zeh-naseeb ke aapki ziyarat ki shayad umr bhar hasrat hi rehti. Lekin Allah Ta'ala ne hajj ke barakaat mein se ek naqd ataa farmai aur wo thi Allama Nasiruddin Albani رحمته se sharf e ziyaarat o liqaa. Aaj aapki zaat wal asfaat ke baare mein chand sutoor supurd e qalam karte waqt aapki ziyarat par paai jaane waali khushi khud-ba-khud nok e qalm par aan thehri hai.

لعل الله يرزقني صلاحا

أحب الصالحين ولست منهم

Aapka abaai watan *Albania* tha. Albania ke darul hukumat *Ashqudrah*² mein aap Alhaaj Nuh Najaati ke yaha'n 1333h 1914CE mein paeda hue. Aapka gharaana ek ilmi o deeni gharaana tha. Aapke walid Alhaaj Nuh Najaati ne uloom e sharaiyya ki tehseel Astana (Istanbul) se ki thi. Tehseel e ilm ke baad wapasi par unki zaat marja'a ilm ban gai thi.

Albania mein Ahmad Zogho³ ki hukumrani ke aiyyaam mein musalman mard o zan ke liye daaera e hayat tang hota nazar aaya. Kyou'nke wo Ataturk⁴ ki taqleed mein maghribi iqdaar ko laazmi thehrra raha tha. Aurto'n ke liye tark

¹ Tafsilaat ke liye: Muhammad bin Ibrahim as Shaibani Hayat ul Albani wa Asaar o Sana al Ulama A'alai: (1-2) Printed Ad Darus Salafiyya, Kuwait First Edition 1987-1407h; Allama Muhammad Nasiruddin Albani Sifat Salat un Nabi: (Mutarjim Abdul Barri Fathullah al Madani) Dariyabad UP (Second Edition 1422h-2001CE) P8-84; Majalla Mahnaama Ad Da'awah, Lahore: Jild 10, Shumara 12 (Dec 1999) P46-48; Mohaddis ul A'asr Allama Nasiruddin Albani az Muhammad Afzal Mahnaama Tarjuman ul Hadees, Faislabad: Jild 32 Shumara 10 (Oct 1999) P48; Azeem Mohaddis Allama Nasiruddin Albani Ka Inteqal az Muhammad

Ramzan Yusuf Salafi: Mahnaama Mohaddis, Lahore: Jild 31, Adad 18 (Aug 1999) P70-71; Shaikh Muhammad Nasiruddin Albani Ko Shah Faisal Award az Wasiullah Madani

² T: Now Shkodër (historically known as Scutari or Scodra.

³ T: Zog 1 of Albania (Ahmet Muhtar Zogolli)

⁴ T: Mustafa Kemal Ataturk (He led Turkish War of Independence, subsequently proceeded to abolish the decrepit Ottoman Empire (The Khilafa – Khilafat e Usmaniya) and proclaimed the foundation of the Turkish Republic in its place.

e hijab ke baad mardo'n ke liye pant coat hi secularism ki meraj hai. Aapke walid ne jab halaat mein be-deeni ke rujhaan ko ghalib paaya to baccho'n ko is ladeeniyat ke sailaab se mehfooz rakhne ki khatir Damishq, Sham ki taraf hijrat ki.

Yaha'n par mohajir Nasiruddin Albani ne Damishq ke Madarsa al As-aaf al Khairiyya al Ibtedaiyya mein padhaai ka aghaaz kiya. Ye madrasa Inqelab e Sham mein nazar e aatish ho gaya aur aapne Saaroja Bazaar ke ek doosre madrase se ibtedai taaleem mukammal ki. Aapke walid dars e nizaami ki marwajja taaleem se mutmaeen naa the. Is liye ghar par khud apne lakht e jigar ki padhai ka bandobast kiya. Quran e Majeed ki taaleem o tajweed, ilm us sarf aur fiqa hanafi ki baaz kutub aapne khud padhae'n. Allama Albani رحمته اللہ علیہ ne apne walid ke alaawa unke dost Shaikh Saeed al Burhani se *Maraaqi al Falah* ke alaawa *Uloom ul Balaagha* ki jadeed kutub padhe'n.

Aap ne Halb ke Allama Ad Dahar ash Shaikh Raghīb ut Tabaakh se ijaaza fil-hadees haasil kiya. Aapki umar abhi 20 baras ke qareeb thi ke Syed Rasheed Rida ke majalla *Al Manaar* mein Imam Ghazali ki Ahya ul Uloom par inka ek tehqeeqi, tanqeedi o tauseefi mazmoon padha. Jisme unho'n ne ye zikr kiya tha ke ahya uloom ki ahadees ki takhreej Haafiz Iraqi (806h) ne ba-naam *Al Mughni A'an Hamal al Asfaraafi Al Asfaraafi Takhreej Maa Fee Al Ahya Minal Akhbaar* ki hai aur *Ahya ul Uloom* ki ahadees ki tasheeh o tazeef ki hai.

Allama Albani رحمته اللہ علیہ farmate the ke Allama Rasheed Rida ki is tehreer se mere dil mein Ahya ki takhreej ka mutalea karne ka daaiya paeda hua aur yehi daaiya mere uloom e hadees ki taraf mukammal mailaan ka buniyadi sabab thehra. Aapne ba-mushkil tamaam *Al Mughni A'an Hamal al Asfaar...* haasil ki aur uske mutalea ke saath saath isey naqal karna shuru kar diya. Ahadees ke jo lafz samajh nahi aatey the. Inka matlab *Qamoos* aur Ibne Aseer ki *Ghareeb ul hadees* ki madad se hashiya par likhte jaate.

Iske saath saath ahadees ko unke buniyadi maa-khazo'n se mukammal taur par naqal karte jaate. You'n ye taleeq matan kitab se badh gai aur Allama Albani رحمته اللہ علیہ ka hadees e Nabawi ﷺ ka pehle kaam 2000 safhaat par mushtamil ajza mukammal hua. "*Honhaar barwa ke chakne chakne paat*" ke misdaaq Allama Albani رحمته اللہ علیہ ka nau-umri mein karda ye awwaleen kaam bhi unki janefshani, zahaanat o fataanat, a'ameeq rasee, baaligh nazri, husn e tarteef o tanseekh ke saath umda khat ka shahkaar hai. Is kaam kim azeed tafseel aap you'n bayan karte hain ke in dono mein apne ghadi-saazi ke karobaar ko sirf 3 ghante deta tha. Jin se mujhe apni aal aulaad ke liye ba-qadr e zaroorat rozi mohaiyya ho jaati thi aur unme bhi mangal aur juma ko chetthi hoti thi. Mazkoora ghadi-saazi ke waqt ke alaawa aapka saara auqaat talab e ilm, mutalea kutub e hadees aur taaleef mein basar hota tha. In dino'n aap Maktaba Zahiriyya ye Damishq mein 6 se 8. Hatta ke 12 ghante tak guzarne ki pabandi iske mulazimeen ki maanind karte the. Isi lagan aur apne mishan par dawaam ka nateeja tha ke Maktaba Zaheriyya ke zimmedaaro'n ne aapko ek karma khaas kar diya tha. Jaha'n koi lamha zaaya kiye baghair aap apna mutalea aur tehqeeq o taleeq ka shughal jaari rakhte the. Sirf namaz ka waqfa hota tha, yaa phir halke phulke khane ka. Waqt ke aap is hadd tak qadardaan the ke baaz sawal karne waalo'n ke jawab kitab se nazar uthaae baghair hi dete the. Isi jihad e musalsal ka samar tha ke duniya mein inka koi ham-a'asr uloom ul hadees mein inka ham-sar naa ho saka. Wusat e mutalea aur istehzaar e malumaat mein koi aapka saani naa tha. Maloom o dastiyaab makhtutaat e hadees aur matbuaat mein se shayad hi koi aisee ho jo aapke zer e mutalea naa aai ho. Ilm mein rusookh aur kamaal ke liye ye buniyadi wasf hai, jiska waafir hissa qudrat e kaamela ne aapko ataa farmaya tha. Aapki tehqiqaat o talifaat ki fehrist aakhri par pesh ki jaa rahi hai.

Kitabi duniya mein is hadd tak munhamik rehne ke bawajood hadees e rasool ke mutalea ne aapko kitab o sunnat ki dawat ke fareeza par bhi ubhaara aur aap baqaaedgi se sham ke mukhtalif ilaqa'n ke daure karte. Logo'n ko tauheed e khaalis aur sunnat e Nabawi ﷺ par amal paera hone ki talqeen karte. Jisse saeed roohe''n baais e najaat samaan e hidayat se daaman bahrti chali jaati.

Aur muftade-een o muta'assibeen ke bughz o inaad mein izaafa hota chala jaata. Unho'n ne aapko *Wahabi Dhaal* وهابى ضال (Gumrah Wahabi) ke propaganda se badnam karna shuru kar diya. Isi isna mein aap damishq ke maroof ulama mein se Allama Bahjatul Batiyaar Shaikh Abdul Fattah al Imam Shaikh Haamid at Taqee aur Shaikh Taufeeq al Barzah jaisi shakhsiyato'n ki himayat haasil ho gai. Iske bawajood hasedeen ke hasad aur jhooti report ne do (2) dafa sunnat e yusufi ki adaaegi ki khatir jail poh'nchaya. 1967h mein aap ek maah ke liye aur baad-azaa'n 6 maah ke liye mahboos⁵ kiye gae. Qaid o band ki sobate'n ho'n yaa mukhalifeen ki dil-azaari baate'n ye hathkande aapko dawat o tableegh ke fareeze se rokne mein kaamyaab naa ho sakey aur aapke duroos ilmi o tableeghi jaari rahe. In haftawaar duroos mein aap hazereen ko darj e zail kutub padhate the:

1. Ar Rauza tun Nadiya li Siddiq Hasan Khan.
2. Minhaj ul Islam Fil Hakam li Muhammad Asad.
3. Usool ul Fiqa li Abdul Wahhab Khilaf.
4. Al Baa'is al Hasees Sharah Ikhtesaar Uloom ul Hadees la Ibne Kaseer (Ahmad Shakir).
5. Al Adab al Mufrad lil Imam Bukhari.
6. Iqtedah Siraat al Mustaqeem la Ibne Taimiyya.
7. Riyaz us Saleheen lil Imam Nawawi
8. Al Imam Fee Ahadees ul Ahkaam la Ibne Daqeeq al Eid.

Allama Albani رحمه الله ka ye mutalea'ati, tehqeeqi, tasneefi aur dawati o tableeghi silsila rang laane laga. Aalam e islam mein uloom ul hadees mein aapki dastaras o rusookh par ahle ilm ko aagahi hui. Hatta ke Jaamea Islamia Madina Munawwara ki tasees hi se Allama Albani رحمه الله ko iska *Shaikh ul Hadees* muqarrar kiya gaya. Aapne yaha'n par 1381-1383h badi jaddo-jahad aur ikhlaas se talaba ko hadees e Nabawi ﷺ ki taaleem di. Lekin moashraati manaferat ko janam deti hai aur Allama Albani رحمه الله ki waha'n par maqbooliyat ne hasedeen ko iftra-pardaazi par ubhaara aur unki chalo'n ke nateeje mein aapko Saudi Arab se wapas damishq aana pada.

Allama Albani رحمه الله Jaamea Islamia se chale aae, lekin aapka rang waha'n baaqi raha aur duniya bhar se aae hue aapke shagirdo'n ne iski khoob aabiyaari ki aur ahle ilm mein amal bil hadees ki tehreek mein mazeed nikhaar aaya aur ab sirf hadees e nabawi nahi, balke saheeh hadees par amal ka rujhaan ghalib aata jaa raha hai. Is rujhaan ki the mein Allama Albani رحمه الله ki fikr o kaawish ka waafir hissa maujood hai. (اللهم تقبل منه)

Saudi Arab se wapasi ke saath Shaikh Albani رحمه الله ki mushkilaat khatam nahi hui, ahelullah ke saath masaaeb ka masala jaari rehta hai. Aapke liye Damishq mein ek waqt aisa mushkil aaya ke aapko waha'n se hijrat karke Oman aana pada. Jabke aapki rooh aapki jaan yaane aapka khaas maktaba waha'n par hi tha. Jiski judaai aap par behad shaaq thi. Is baare mein aapki tabiyat be-chain aur mutafakkir rehti thi. Aakhir aap 19 Shawwal 1401 ko raat ki tareeki mein Damishq gae, jabke waha'n par aapka ghar-baar baaqi naa raha tha. Aap Damishq mein sirf do (2) raat the aur teesri raat aap waha'n se Beirut apne ek dili dost ke yaha'n tashreef le gae. Baaz aqeedat mando'n ke israr par aap Beirut se UAE chale aae. Yaha'n par aapka qiyaam shaeqeen uloom ul hadees e Nabawi ﷺ ke liye baa'is e ghanimat tha. Talebeen o mohibbeen ba-kasrat aapke yaha'n haazir hote aur apni ilmi tishnagi door karte. Aapki majaalis e ilmiya se faiziyaab hote.

Aapki matbua o ghair matbua choti badi talifaat o tehqiqaat ki tadaad 300 ke lag-bhag bayan ki jaati hai. Aur aap ke mahazeraat, duroos aur fataawa ki kasauti ki tadaad ka andaaza 7000 lagaaya gaya hai. Ilmi taur par intehai buland muqam hone aur maqbooliyat e aamma mein ahle ilm mein buland-tar hone ke bawajood naa aap mein fakhar e ilm tha aur naa hi ghuroor o taqwa. Ilm o fazal ke saath jab zuhd o taqwa par ajab o kabir aur is par mustazaad fitna maqbooliyat e a'amma ki waba aksar asateen e ilm o fazal ko mujassam ghuroor takabbur bana

⁵ T: Jail mein bheje gae.

deti hai. Lekin Allama Albani رحمه الله har-do aafato'n se bi-fazl ullah mehfooz o mason rahe. Jiska bain suboot aapki kutub mein mutala'a hone par apni saabeqa aara tehqikaat ke nataaej se rujoo ki shakal mein maujood hai. Balke in arbaab e ilm o fazal ke shukriya ke saath aap apni raae se rujoo ka izhaar farmate hain aur akabireen e ilm o fazal ke liye rujoo ilat tasweeb hi sabse mushkil ghadee aur takleef-deh marhala hota hai. Jisse Allama Albani رحمه الله umar bhi ba-khair o aafiyat guzarte rahe aur umar bhar apne baare mein naa bhole ke insan khata ka putla hai. Aapko jis tarha apni ghalat raae se rujoo mein koi sharmindagi daaman-geer naa hoti thi. Isi tarha doosro'n ki ghalat raae ki tardeed mein bhi koi hichkichahat naa hoti thi aur bade bade jubba o dastaar ke hameleen ki ghalat aara ko aapne harf e ghalat ki tarha mitaane mein bharpoor koshish ki. Ilmi taur par unki tardeed ki aur mauqa muyassar aane par unse ilmi bahes mabaahse aur munazre se bhi kaam liya. Aapki baaz logo'n ke baare mein tardeed o tanqeed ki fehrist khaasi taweel hai. Masalan:

1. Ar Radd A'ala al Badi Fee Mas-ala Waza'a al Yadain A'ala as Sadr Baad ar Ruku.
2. Ar Radd A'ala Ibaaha at Tahli Biz Zahab al Ma'alaq lis Shaikh Ismail Ansari.
3. Ar Radd A'ala Izz Uddin Baleeq.
4. Al Qaul Bifana an Naar Bain al Albani wa Ibne Taimiyya o Ibnul Qaiyyim.
5. Naqd Kitab ut Taaj al Jaame al Usool.
6. Ar Radd A'ala ash Shaikh al Ghamaari.
7. Ar Radd A'ala Ibne Hazam Fee Ibaaha Aalaat at Turb
8. Ar Radd A'ala al Allama Aloosi.
9. Ar Radd A'alaa al Ghazali o Juhaimaan o Shaltoot.
10. Ar Radd A'ala al Mada'au as Said Abdur Raza al Mara'ashi.
11. Ar Radd A'alaa Man Zoaf Hadees al A'atrah.
12. Ar Radd A'ala Mufti Al Baanpa Qabl Dukhool Ash Suyooiya Ilaiha.
13. Ar Radd A'ala as SAbooni.
14. A'audah Ilaa as Sunnah.
15. Ar Radd A'ala ash Shaikh Al Haamid Fee Ahadees al A'amaama Fil Islam o Radd ash Shaikh Haamid A'alai.
16. Ar Radd A'ala al Ustaz At Tantaawi Fee Hadees Tazleel ul Ghamaama.
17. Ar Radd A'ala Mirza Ghulam ul Qadiyani al Hindi.

Shaikh Albani رحمه الله ne bharpoor ilmi, fikri aur tehqeeqi o tanqeedi zindagi ke saath saath gharelu zindagi bhi khushgawar andaz mein basar ki. Aapki pehli biwi se Abdur Rahman, Abdul Lateef aur Abdur Razzaq paeda hue aur aapki doosri biwi se Abdul Musawwir, Abd al A'aali, Muhammad (ye Madina Munawwara mein paeda hue the. Aap ﷺ ka farman e zishaan hai ke *mere naam par naam rakho* Madinatur Rasool ﷺ ki yaad aur hukum ki tameel mein ye naam rakha). Abdul Muhaimin, Aneesa, Aasiya, Salaamah, Hasaanah, Aur Sakeena paeda huee'n. Teesri biwi se Haibatullah paeda hue aur aapki chauthi biwi bhi thi.

Allama Albani رحمه الله apne biwi baccho'n aur kitabo'n ke alaawa apne aqeedat o iraadat mando'n ke darmiyan shab o roz basar karte rahe. Hatta ke aapki umar e rafta ka 85th saal tha ke aalam e islam mein khidmaat e deen aur khaas kar hadees e nabawi ke hawaale se duniya bhar se Faisal Award ke liye aapka chunao hua aur 1419h-1999CE ka aalami Shah Faisal Award baraae *Tehqeeqaat e Islami o Khidmaat Hadees* Riyadh, Saudi Arab mein aapke qaaem muqam Shaikh Muhammad bin Ibrahim Saqrah ko ataa kiya gaya.

Logo'n ke dilo'n se lekar aiwan e hukumat tak apni azmat ka sika manwaane waale mohaddis e dauraa'n bil-aakhir 22 Jamadis Saani 1420h - 12th Oct 1999 baroz hafta 5:15pm namaz e maghrib se chand minute qabl Jordan ke darul hukumat Amman mein apne khaliq e haqeeqi se jaa mile aur aapne marte dam bhi sunnat e Nabawi ﷺ ko zinda kiya aur wasiyyat farmai ke meri tadfeen mein takheer bilkul naa ki jaae. Mere janaze ki khatir kisi qism ka elaan aur intezar naa kiya jaae. Is wasiyyat ke mutabiq aapke baccho'n mein se baaz ghair mumaalik mein hone ki binaa

par janaze mein shirkat se mehroom rahe. Lekin Shaikh ki wasiyyat poori ki gai. Fauran Isha ke baad aapki tadfeen amal mein laai gai.

Inteqal ke baad tajheez o takfeen aur tadfeen mein sirf 3 ghante ka waqfa tha. Iske bawajood koi 5000-6000 afraad ne apne aansuo'n aur siskiyo'n ke saath Mohaddis ul A'asr aur Mujaddid ud Dahar ko darul fana se darul baqaa ki taraf rawaana kiya.

اللهم اغفر للشیخ ناصر الدین الالبانی وارفع درجته فی المہدیین واخلفه فی عقبه الغابیین واغفر لنا وله یا رب العالمین وافسح له فی نور له فیہ.
آمین یا رب العالمین

Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ko agarche apne ham a'asr e haazir tang nazar aur muta'assib logo'n ke hasad o iftra ka nishana banna pada. Lekin saaleh ahle ilm ke yaha'n aapka muqam o martaba bohot buland tha. Masalan:

Saudi Arab ke Mufti e Aazam Shaikh bin Baaz رَحْمَةُ اللهِ عَلَيْهِ farmate hain: *Is neele asmaan taley a'asr e haazir mein Allama Muhammad Nasiruddin Albani jaisa koi doosra aalim e hadees nahi hai.*

Mohaddis e Kabeer Allama Abul Hasan Obaidullah Rahmani Mubarakpuri رَحْمَةُ اللهِ عَلَيْهِ ke yaha'n *Shaikh Albani Mohaqqiq hain.*

Saudi Arab ke naamwar aalim e deen Shaikh Saaleh al Uthaimeen farmate hain: *Maine aapki kitabo'n ko padhkar ye nateeja nikaala hai ke aap ilm e hadees mein riwayat aur diraayat dono lehaaz se a'ala muqam par faaez hain.*

Kuwait ke namwar Shaikh Abdur Rahman Abdul Khaliq ke alfaaz hain: *Muhammad Nasiruddin Albani is zamaane ke Imam ul Mohaddiseen hain.*

Doctor Suhaib Hasan (England) se kehte hain: *Shaikh Nasiruddin Albani ne is zamane mein mohaddiseen ki kasrat ko qaul o amal dono lehaaz se zinda kar diya.*

Fazeelatush Shaikh Mohaddis o Mohaqqiq Abu Ishaq Huwaini Athari kehte hain ke: *Ham sab ke ustad hafiz e waqt aur naaderah rozgaar Shaikh Muhammad Nasiruddin Albani ke baare mein agar main hajr e aswat aur muqam e Ibrahim ke darmiyan qasam khaau'n ke maine in jaisa insan nahi dekha aur naa unho'n ne apne jaisa insan dekha to mujhe ummed hai ke main haanis' naa ho'nga.*

Makhtitaat Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ:

1. Salat ul Istesqa o Kaifiyataha o Atharaha Fee Tazkiya tun Nufoos o Islaahiha.
2. Al Imsaal an Nabawiyya.
3. Al Mahu wal Isbaat Feema Qararh as Suqaat al Isbaat Fil Lailah an Nisf Min Sabaan.
4. Fehris al Makhtutaat ul Hadeesiyya Fee Maktaba al Auqaaf Fee Halab
5. Saheeh ul Isra wal Meraaj.
6. Al Ahadees uz Zaeefa wal Mauzooa'ah Allati Zoafaha Au Isaar Ilaiha liz Zoafiha Ibne Taimiyya Fee Majmua al Fataawa.
7. Muqaddama al Ahadees uz Zaeefa wal Mauzooa'ah Fee Umhaat ul Kutub al Fiqhiya.
8. Sifat Salat un Nabi ﷺ li Salat ul Kasoof.
9. Ar Radd A'ala Risaalah At Ta'aqub ul Hasees lish Shaikh Abdullah al Habshi.

⁶ T: Gunahgaar, Qasam Todne Waala (Farhang e Amira)

⁷ Makhtutaat Shaikh Albani ki ye fehris Muhammad bin Ibrahim ash Shaibani *Hayat ush Shaikh lil Albani o Asaara o Sana al Ulama*

A'alai (Ad Darus Salafiyya Kuwait 1407h-1987CE edition) V2 P66-619 se naqal ki jaa rahi hai.

10. Ar Rauz un Nazeer Fee Tarteeb o Takhreej Mojam at Tabrani as Sagheer.
11. Tehqeeq Kitab ul Ahadees al Mukhtaara lil Haafiz Ziyauddin al Maqdisi.
12. Talkhees Kitab Tohfatul Maudood Fee Ahkam il Maulood Laa Ibnul Qaiyyim.
13. Maaseh Min Seerah Rasool Allah ﷺ o Zikr Aiyyaamah wa Ghazwaatahu wa Sariyaah wal Wufood Ilaihi.
14. Was far Rehla al Oola Ilal Hijaaz war Riyadh Murshid al Jaish as Saudi Isna A'adatah lil Mamlekeh al Arabiyya as Saudiyya Ba'ad Harb Falasteen A'aam 1948.
15. At Ta'aliqaat ar Raziya ar Rauzatun Nadiyya Sharah ad Dorar al Bahiyya li Siddiq Hasan Khan.
16. At Ta'aleeq A'ala Kitab Masaal Jafar bin Usman bin Shaiba Shuyooqaha.
17. As Samar al Mustataab Fee Fiqa as Sunnah wal Kitab.
18. Fehris Asma as Sahaba al Lazeena Asnad wal Ahadees Moam at Tabrani al Ausat.
19. Izaalah ash Shukook A'an Hadees al Barook.
20. Munazera Kitabeha Masjilah Ma'a Taaefatah Min Atibba at Taaefatah al Qadiyaniya wa A'ala Rasihim Raeesihim Bi Damishq Yaumaiz Noor Ahmad al Pakistani.
21. Al Hauz al Maurood Fee Zawaaed Muntaqa Ibnul Jarood.
22. At Ta'aliqaat al Jiyaad A'ala Zaad ul Ma-a'ad lil Imam Ibnul Qaiyyim.
23. Ahkam ur Rukaaz.
24. Zaef ut Targheeb wat Tarheeb lil Munziri.
25. Sifat as Salatul Kabeer Wahuwa Asal Sifat as Salatul Matboo.
26. Tareekh Damishq Li Abi Zara'ah Riwaahay Abil Maimoon Abudr Rahman bin Abdullah bin Umar bin Rashid al Ya'ali.
27. Ahadees al Buyoo wa Asaar (Khaas Bi Mausooa'ah Al Fiqa al Islami al Khaas bi Kulliyya ash Shara'aiyya bi Damishq)
28. Mojam ul Hadees an Nabawi ﷺ (Wahuwa Majmua Minal Mukhtaraat al Hadeesiyya, Jama'aha Ash Shaikh Min Makhtutaat al Maktaba az Zahiriyya wa ghairiha. Yaq'a al Mojam Fee Nahoo Arbaeen Mujallidan)
29. Waza'a al Asaar Fee Tarteeb Ahadees Mushkil ul Asaar lil Imam Tahawi.
30. At Ta'aleeq A'ala Kitab Sabal as Salam Sharah Baloogh ul Maraam lil Allama As San-aani. (Al Juz al Awwal Minh)
31. Fehris Al Kokab ad Duraari lish Shaikh Ali bin Urwah al Hambali.
32. Ar Radd A'ala Risaala At Tuwaijiri Fee Bahoos Min Sifat as Salah.
33. As safar al Maujab lil Qasar.
34. Baghiyat ul Hizaam Fee Fahaaris Mustakdrak Abi Abdullah al Haakim.
35. Fehris Ahadees Kitab ash Sharaiyya lil Aajiri.
36. Al Jama'a Bain Mizan ul Etedaal liz Zahabi wa Lisaan ul Mizaan laa Ibne hajar.
37. Fehris Ahadees Kitab at Tareekh ul Kabeer lil Bukhari.
38. Ta'aleeq o Tehqeeq Kitab Zahar ar Riyadh Fee Radd Maashana'ah Al Qazi Ayaz A'ala Min Aujab Adh Dhalaala A'alal Basheer wan Nazeer Fit Tasshahud al Akheer lish Shaikh Muhammad bin Muhammad al Khaidhri ad Damishqi.
39. Tehqeeq Kitab Diwaan Asma az Zoafa wal Matrukeen liz Zahabi.
40. Tehqeeq Kitab Usool as Sunnah wa Eteqaad ad Deen lil Imam Ibne Abi Haatim.
41. Tehqeeq Kitab Haul Asbaab al Ikhtelaf lil Humaidi.
42. Tasheel al Intefa'a Bi Kitab as Suqaat Ibne Hibban.
43. Qamoos al Bida'a.

44. Al Zabbul Ahmad A'an Musnad al Imam Ahmad.
45. Tehqeeq Kitab Masaawi Al Ikhtelaf lil Kharaaeti.
46. At Ta'aleeq, At Ta'aleeq A'ala Muwatta al Imam Muhammad Li Abul Hasanaat Abdul Hai Luckhnawi.
47. Mukhtasar Ta'aleeq ash Shaikh Muhammad Kan-aan Ta'aleeq o Maraajea'ah ash Shaikh al Albani.
48. Mukhtasar Saheeh Muslim (ye Shaikh Albani ki tehqeeq karda matbu. Imam Munziri ki Mukhtasar Muslim ke alaawa hai).
49. Ar Radd A'ala Kitab ul Maraajeaat li Abdul Hasnain Sharfuddin.
50. Al Maseeh ad Dajjal wa Nuzool Isa ﷺ wa Qatalah Iyyah A'ala Siyaaq Riwaayah Abi Umaama Bi Ahadees Saaer as Sahaba.
51. Ta'aleeq A'ala Al Mughni A'an Hamal al Isfaar Fil Isfaar Fee Takhreej Maa Fil Ahya Minal Akhbaar lil Iraqi.
52. Tehqeeq Kitab ul Ahkam ul Kubra wa Takhreejiha li Abdul Haq al Ashbeeli.

Matbuaat Shaikh Albani رحمه الله (Talifaat).

1. Saheeh ut Targheeb wat Tarheeb lil Munziri.
2. Al Lahiya Fee Nazar ad Deen.
3. Salat ul Eidain Fil Musalla Hee al Sunnah.
4. Fehris Musnad al Imam Ahmad bin Hambal Fee Muqaddama al Musnad.
5. Naqad Nusoo Hadeesiha Fis Suqaat al A'aammah lish Shaikh Muhammad Muntasir al Kitaani.
6. Manaasik ul Hajj wal Umrah Fil Kitab was Sunnah wa Asaar as Salaf.
7. Al Hadees Hajja Bi-nafsehi Fil Eqaaed wal Ahkaam.
8. Kashf un Naqaab A'amaa Fee Kalimaat Abi Ghadda Minal Abateel wal Iftra-aat.
9. Manzilah as Sunnah Fil Islam.
10. Silsila al Ahadees uz Zaeefa wa Asaraha al Saiyyi Fil Aimmah.
11. Khutbaat ul Haajjah Al Lati Kaana Rasool Allah ﷺ Ya'alamuha Ashaabahu.
12. Fehris Makhtutaat Darul Kutub Al Muntakhab Min Makhtutaat ul Hadees.
13. At Ta'aqeeb A'ala Kitab ul Hijaab lil Allama Maudoodi.
14. Ar Radd A'ala Ar Risaala Arshad Salafi (Habib ur Rahman Al Azmi).
15. Silsila Ahadees us Saheeha wa Shai Min Fuqahaha.
16. Tasdeed al Isaaba Ila Min Za'am Nusratul Khulafa ar Rashideen was Sahaba.
17. Mukhtasar Saheeh Bukhari.
18. Saheeh Sunan AD.
19. Zaeef Sunan AD
20. Saheeh Sunan Tirmizi.
21. Zaeef Sunan Tirmizi.
22. Saheeh Sunan Ibne Majah.
23. Zaeef Sunan Ibne Majah.
24. Saheeh Sunan Nisai.
25. Zaeef Sunan Nisai.
26. Saheeh Al Adab al Mufrad.
27. Zaeef Al Adab al Mufrad.
28. Hujjat un Nabi ﷺ Kama Rawaaha A'an Jabir رحمه الله.

29. Tehreef ul Alaah at Turb.
30. Tamaam al Minnah Fit Ta'aleeq A'ala Fiqa as Sunnah lil Syed Sabiq.
31. Al Ajooba an Naafea'ah A'an Asalah Masjid al Jaamea.
32. Salat ut Taraweeh.
33. Difa'a A'an al Hadees an Nabawi was Seerah Fir Radd A'ala Juhalaat ad Daktoor al Booti Fee Kitabih Fiqa as Seerah.
34. At Tawassul Ahkamiha wa Anwaaaha.
35. Hijaab ul Maraah al Muslimah Fil Kitab was Sunnah.
36. WujooB ul Akhaz Bi Hadees al Ahaad Fil Aqeeda.
37. Sifat Salat un Nabi ﷺ Minat Takbeer Ilat Tasleem Kaanak Taraaha.
38. Talkhees Sifat Salat un Nabi ﷺ.
39. Qiyaam e Ramadhan o Bahas A'anil Etekaaf Wa Kaifa Adaaeha wa Mashrooiyata al Jamaa-at Feeha wa Ma'aha Baha Qaim A'anil Etekaaf.
40. Tahzeer us Saajid Mein Itkhaaz ul Quboor al Masaajid.⁸
41. Ahkam ul Janaez wa Bida'aha.
42. Talkhees Ahkam ul Janaez li Muhammad Nasiruddin Albani.
43. Adaab az Zufaaf Fis Sunnah al Mutaahhera.
44. Nasb ul Majaneeq Fee Nisf Qissah al Garaneeq.

Tehqeeqaat:

1. Riyaz us Saleheen lil Imam Nawavi.
2. Tehqeeq ul Kalaam ul Taiyyib lis Shaikh ul Islam Ibne Taimiyya.
3. Tehqeeq o Takhreej Saheeh ul Kalaam at Taiyyib lish Shaikh ul Islam Ibne Taimiyya.
4. Tehqeeq Kitab Iqtada ul Ilm al Amal lil Haafiz Abi Bakar Ahmad Ali bin Saabit al Khateeb al Baghdadi. (392-463h).
5. Tehqeeq Kitab ul Ilm lil Haafiz Abi Khaithama Zaeer bin Harb an Nisai (160-234h).
6. Tehqeeq o Ta'aleeq Mukhtasar Saheeh Muslim lil Munziri.
7. Tehqeeq o Takhreej Fazal as Salat A'ala an Nabi ﷺ lil Imam Ismail Ishaq bin al Qaazi.
8. Tehqeeq Lifatah al Kibd Fee Tarbiyya al Walad laa Ibnul Jauzi.
9. Masaajilah Ilmiyya Baina Imamain al Jalilain al Izz bin Abdus Salam wa Ibne Salah (Tehqeeq Ma'a Zaheer ash Shaaweesh).
10. Tasheeh Hadees Iftaar us Saaem Qabl Safarh Ba'ad al Fajr.
11. Ahadees Mishkat ul Masabeeh lil Tabrezi.
12. Tehqeeq Kitab Rafa'a al Astaar lil Ibtaal al Qaeleen Bi Fana an Naar lis San-aani.
13. At Tankeer Bimaa Fee Taneeb al Kausari Minal Abateel.

Takhrijaat:

1. Saheeh al Jaame Sagheer wa Ziyaadatihi (Al Fathul Kabeer) lis Suyuti.
2. Zaeef al Jaame Sagheer wa Ziyaadatihi (Al Fathul Kabeer) lis Suyuti.
3. Al Ayaat al Baiyyinaat Fee Adm Sima'a al Amwaat Indal Hanafiyya lil Allama Noman Ibnul Mufsir ash Shaheer Mahmood Aloosi.

⁸ Is risaale ka Urdu tarjuma kitab ki shakal mein pesh e khidmat hai.

4. Ghayatul Maraam Fee Takhreej Kitab Ahadees al Halal wal Haraam.
5. Haqeeqatus Siyaam Takhreej lish Shaikh ul Islam Ibne Taimiyya.
6. Sharah Aqeeda at Tahawiyya, Sharah o Ta'aleeq li Abi Jafar at Tahawi.
7. Al Maratul Muslimah lish Shaikh Hasan al Banna Maraajea'a Ta'aleeq wa Takhreej.
8. Takhreej Ahadees Mushkila al Faqar wa Kaif A'aaljiha al Islam li Yusuf al Qarzawi.
9. Takhreej Maadil A'alai al Quran Mimma Ya'azad al Haiyya al Jadeeda al Qauwaima al Burhan lish Shaikh Mahmood Aloosi.
10. Takhreej Kitab ul Imaan li Abi Obaid al Qasim bin Salam.
11. Takhreej Kitab ur Radd A'ala al Jahmiyya li Abi Usman ad Darmi.
12. Takhreej Kalimatul Ikhlās wa Tehqeeq Ma'anaha lil Haafiz Ibne Rajab al Hambali (736h).
13. Takhreej Islaah ul Masaajid Minal Bida'a wal A'awaaed lil Allama ash Sham Muhammad Jamal Qasmi.
14. Arwa ul Ghaleel Fee Takhreej Ahadees Manar as Sabeel laa Ibne Zuwaiyan wad Daleel lil Allama Mare'ee al Karmi.
15. Kitab as Sunnah (wa Ma'aha Zilaal al Jannah Fee Takhreej as Sunnah) lil Haafiz Abi Umar wa Ibne Abi Aasim az Zahack bin Makhlad ash Shaibani (287h).
16. Takhreej Kitab ul Mustalhaat al Arba'ah Fil Quran lil Allama Maududi.
17. Takhreej Kitab ul Imaan laa Abi Shaiba lil Haafiz Abi Bakr Abdullah bin Muhammad bin Abi Shaiba: Ibrahim bin Usman al Obaisi (159-235h).
18. Hijab al Mar-ah al Muslimah wa Libasiha Fis Salat lish Shaikh ul Islam Ibne Taimiyya.
19. Takhreej Fazaal ash Shaam lil Haafiz ar Rabe'ee wa Ma'ahu Manaagib ash Sham wa Ahliha lish Shaikh ul Islam Ibne Taimiyya.
20. Takhreej ul Ahadees Kitab Huqooq ul Mar-ah Fil Islam lish Shaikh Muhammad Rasheed Rida.
21. Takhreej Kitab ul Imaan laa Ibne Taimiyya.
22. Takhreej Fiqa as Seerah lil Ghazali.
23. Takhreej Ahadees Kitab ul Ehtejaaj bil Qadr laa Ibne Taimiyya.
24. Takhreej Ahadees Kitab Sirat al Mustaqeem Feema Qararah as Suqaat al Asbaat Fil Lailah an Nisf Min Shaban Ba'az Ualama al Azhar.
25. Takhreej Kitab ul Masah A'ala Jurbain li Jamaluddin al Qasmi wa Lahu Zail Bi Ism Tamaam an Nasah Fee Ahkam ul Masah.

Ikhtesaar o Maraajea'ah wa Ta'aleeq:

1. Maraajea'ah wa Ta'aleeq wa Takhreej Saheeh Ibne Khuzaima lid Daktoor Mustafa al Azmi.
2. Mukhtasar Kitab Al A'aloo lil A'ali al Azeem lil Haafiz Zahabi.
3. Mukhtasar ash Shamael al Muhammadiya lil Imam Abi Isa Tirmizi.
4. At Ta'aliqaat A'ala Sifat al Fatwa wal Mufti wal Mustafti lil Imam Al Qazi Abu Abdullah Najamuddin Ahmad bin Hamdan bin Shuaib bin Hamdan an Namri al Harrani al Aswaili al Faqeeh (603-695h).
5. At Ta'aleeq A'ala Kitab al Baais al Hasees Sharah Ikhtesar Uloom ul Hadees lil Imam Ibne Kaseer lish Shaikh Ahmad Shakir.
6. Mukhtasar Sharah al Aqeeda at Tahawiya.

Aapke Arshad talameza ka silsila to bohot taweel hai aur mashriq o maghrib mein har-soo phaela hua hai. Aapse sharf e shagirdi pichli sadee ka imtiyaz tha. Is liye shaeqeen e uloom ul hadees 4 daang aalam se haazir hokar aapse iktesaab e ilm mein koshaa'n rehte the. Chand ek ke asma e giraami pesh e khidmat hain. Jin mein se har ek apni jagah asmaan e ilm o fazal ka ek raushan sitaara hai.

1. Maroof Mohaqqiq Shaikh Hamdi Abdul Majeed as Salafi. Iraq se talluq rakne waale aapke ye mayanaaz shagird 27 se zaaed kitabo'n ki tehqeeq o takhreej ka fareeza sar-anjam de chuke hain. Jin mein Mojam at Tabrani al Kabeer jaisi zakheem kitab bhi hai, jo-ke 20 jildo'n mein matbu hai.
2. Mashoor zamana daai aur adeeb e islam Shaikh Abdur Rahman Abdul Khaliq Kuwait mein dawat e tableegh aur tasneef o taaleef ke hawaale se buland muqam hain. 24 se zaaed kutub tasneef kar chuke hain.
3. Ad Daktoor Umar Sulaiman Shaqar. Uloom e Sharaiyya mein 18 se zaaed kutub ke musannif hain.
4. Al Ustaz Zakiuddin Waanli. Mashoor seerat nigaar aur muallif kutub e kaseera hain.
5. Shaikh Muhammad Eid Abbasi: Matbu aur ghair matbu bohut si yadgaar tehreere'n supurd e qalam kar chuke hain.
6. Ash Shaikh Muhammad Ibrahim Saqrah: Arbi zuban ke namwar adeeb hain aur Oman, Jordan ki jaame masjid Salahuddin Ayyubi ke khateeb hain.
7. Ash Shaikh Abdur Rahman Abdus Samad.
8. Mohaddis Dayaar e Yemen Shaikh Muqbil bin Haadi al Wadai.
9. Ash Shaikh Zohair ash Shawesh Sahab *Al Maktaba al Islami*.
10. Mohaqqiq e be-misl Ad Daktoor Rabee bin Haadi al Madkhili.
11. Namoonaa e Salaf Shaikh Abdul Qadir Habibullah Sindhi.
12. Ad Daktoor Umar Sulaiman al Shaqar.
13. Ash Shaikh Khaleel Iraqi.
14. Ash Shaikh Mustafa Az Zarbool.
15. Ash Shaikh Abdur Rahman Albani.
16. Ash Shaikh Ali Khashaan.
17. Ash Shaikh Muhammad Jameel Zainu.
18. Ash Shaikh Ali Hasan Ali Abdul Hameed al Halabi al Athari.
19. Ash Shaikh Abu Obaida Mashoor bin Hasan aal Salman.
20. Ash Shaikh Salam bin Eid al Hilaali

Muqaddama az Mutarjim:

Zer e nazar kitab Sham ke mumtaz aalim e deen mustanad mohaqqiq, buland paaya mohaddis Allama Nasiruddin Albani Damaat-barakatahum ki taaleef e lateef *Tahzeer us Saajid A'an Ittakhaazil Quboori Masaajid* ka tarjuma hai. Asal kitab aur saahab e kitab ka ta'aruf pesh-lafz mein aap padh chuke hain. Yaha'n tarjuma ke baare mein do (2) lafz arz karna maqsood hai.

Ghalebani ye 1977 ki baat hai ke mazkoora kitab *Tahzeer us Saajid* ke mutalea ka mujhe sharf haasil hua. Kitab khatam karne ke saath hi dil mein iske tarjuma ka daaiya paeda hua aur meri kam-maagegi⁹ ke ba-wasf Allah ka naam lekar tarjuma shuru kiya jo jald hi poora ho gaya. Lekin meri be-zoqi aur doo'n-himmat ke baais us waqt tabyyiz¹⁰ ka kaam naa ho saka aur masooda taaq e nisyaa'n ke hawaale hokar reh gaya. Idhar 2-3 kitabche tarteeb dene ki taufeeq hui jo shaya bhi hue to phir himmat bandhi aur saal e guzishta ke awaael mein masooda ko dobara hath lagaaya aur tabyyiz ki manzil tae hui aur ab kitaabat o tabaa-at ke maraahil se guzar kar *Qabro'n Par Masaajid Aur Islam* ke naam se nazereen ke hatho'n mein hai. قَلِيلٌ الْحَمْدُ وَالْمِنَّةُ

Tarjuma mein poori kitab aur uski asal tarteeb barqarar rakhi gai hai. Chand jagah mamuli hazaf o ikhtesaar se kaam liya gaya hai aur sirf 2-3 jagah qadre tarmeem ki gai hai. Masalan:

Fast Haftum ka pehla hashiya *Qabro'n Par Masjid Banane Ka Matlab* Fast Duwwam (P49) ke saath matan kitab mein shamil kar diya gaya hai. Kyounke mutarjim ke khayal mein yaha'n iski ziyada zaroorat thi.

Asal kitab mein Sihah Sitta matbua arab ka hawaala hai. Magar tarjuma mein matbua hind ka hawaala diya gaya hai, taa-ke hamare qaraeen ke liye maraajea'at asaan ho.

Fehrist mazameen aakhri kitab mein thi, isey shuru mein kar diya gaya hai. Jaisa ke Urdu kitabo'n mein umooman hota hai. Nez is liye kitab padhne waalo'n ko shuru karne se pehle iske mashmulaat aur uski jama'iyyat ka ek ijmaali andaaza ho jaae. Kahee'n kahee'n tashreeh ke liye mamuli izaafa karna padaa hai, izaafa shuda ibaarate'n a'amudain¹¹ ke andar hain.

Mujhe eteraaf hai ke tarjuma, asal kitab ke shayaan e shaan nahi ho saka. Jagah jagah zubaan o bayan ki khamiyaan milengi. Kyounke main taaleef o tarjuma ke zoq aur uski salahiyat se taqreeban tahi-daaman hoo'n aur ye goya meri pehli koshish hai. Phir bhi mujhe masarrat hai ke mujh jaise kotaah e ilm ko Allama Albani رَحْمَةُ اللهِ عَلَيْكَ jaisi qad-aawar shakhsiyat, pukhta qalm musannif, baaligh nazar mohaqqiq aur mohaddis ki is intehai mufeed kitab ka Hindustan mein pehli baar tarjuma karne ki saadat haasil hui. وَمَا تَوْالِشِيْقِيْ اِلَّا بِاللّٰهِ

Gar-che Az Nekaa'n Neem Khud Raaba Nekaa'n Basta Em

Dar Bahar Afaarneesh Rishta Guldasta Em

(Ham nek logo'n mein se hain aur khud nek logo'n ke saath wabista kiye hain. Is liye ke takhleeq aur paedaesh mein ham sab ka ek hi asal hai).

Mere naaqis mutalea ki hadd tak urdu mein is mauzoo par itni mufassil aur mustanad kitab maujood nahi. Allah is nacheez khidmat ko qubool farmae aur isey islaah e ummat ke liye behtareen aur mausar zariya banae.

Dua hai ke Allah Ta'ala is kitab ko musannif, mutarjim, katib o nashir aur nazereen ke liye zakheera e aakhriyat aur zariya e najaat banae. Ameen.

Mehfooz ur Rahman Faizi

Jaamea Faiz Aam, Mau

1 Jamadil Awwal 1402 - 27th Feb 1982

⁹ T: Be-haisiyat hona

¹⁰ T: Safed karna (Farhang e Amira)

¹¹ T: Brackets (Rehan)

Muqaddama az Musannif:

Beshak tamaam sataaish Allah hi ke liye hai, ham uski hamd karte hain, usse madad maangte hain, usse moaafi maangte hain aur nufos ki shararato'n aur apne amaal ki buraiyo'n se Allah ki panah chahte hain. Jisey Allah hidayat ataa karde usey koi behka nahi sakta aur jisey wo gumrah karde, usey koi raah e raast par nahi laa sakta. Main gawahi deta hoo'n ke Allah ke siwa koi ma'abood nahi, wo yakta hai, uska koi shareek nahi aur gawahi deta hoo'n is baat ki ke muhammad ﷺ iske bande aur rasool hain.¹²

Aye Imaan Waalo! Allah Se Daro, Jaisa Ke Usse Darne Ka Haq Hai. Tumko Maut Naa Aae Magar Is Haal Mein Ke Tum Muslim Ho.

Logo! Apne Rabb Se Daro, Jisne Tumko Ek Jaan Se Paeda Kiya Aur Usi Jaan Se Uska Joda Banaaya Aur Un Dono Se Bohot Se Mard Aur Aurte'n Duniya Mein Phaladee'n.

Us Allah Se Daro, Jiske Naam Par Ek Doosre Se Maangte Ho Aur Rishte Naate Todne Se Bacho, Beshak Allah Ta'ala Tum Par Nigehbaan Hai.¹³

Aye Imaan Waalo! Allah Se Daro Aur Theek Baat Kiya Karo, Allah Tumhare Amaal Durust Kardega Aur Tumhare Gunaho'n Ko Bakhsh Dega. Jo Allah Aur Uske Rasool Ki Ataa-at Kare, Usne Badi Kaamyaabi Haasil Ki.¹⁴

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Amma Ba'ad! Har saheeh ul aqeeda musalman ko ye dekh kar intehai dukh aur afsos hota hai ke (hamare) mulk sham aur deegar mumaalik mein bhi ba-kasrat masjidon ke andar koi qabar yaa mutaddid qabre'n paai jaati hain. Goya Allah Ta'ala ne iska hukm diya ho aur isey moajib e lanat qaraar naa diya ho. Halaa'nke haqeeqat ye hai ke deen e islam mein quboor o masaajid ka ijtema bilkul rawaa nahi hai. Ye tauheed e khaalis aur Allah Tabaarak wa Ta'ala ki mukhlisaana ibaadat jiske liye masjid ki tameer amal mein aati hai, ke qatai manaafi hai. Irshad e Rabbani hai:

Beshak Masjide'n Allah Ke Liye Hain, Allah Ke Saath Kisi Ko Mat Pukaaro.¹⁵

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Is liye is mauzoo par raushni daalna aur isey tafseel ke saath bayan karna intehai zaroori samajhta hoo'n, tawaqqo hai ke zer e nazar kitab mein Allah Paak ne mujhe is farz ke anjam-dahi ki taufeeq bakhshi hai. Chunache maine is kitab mein un ahadees e mutawaatera ko jamaa kar diya hai, jin mein qabro'n par masjide'n banaane se mana kiya gaya hai. Nez Aemma Arba ﷺ ke mazahib aur ulama e ummat ke mustanad aqwaal ko bhi bayan kar diya hai. Jo ek taraf *bana masaajid a'alal quboor* ki nahi o hurmat par dalaalat karte hain to doosri taraf is baat ki shahadat faraham karte hain ke salaf o saleheen itteba e sunnat, iski dawat o tableegh aur uski khilafwarzi se parhez karne karane ka kitna zabardast jazba rakhte the. Lekin sach farmaya Allah Azeem ne:

¹² Surah Aale Imran 3: 102

¹³ Surah Nisa 4: 1

¹⁴ Surah Ahzab 33: 70-71

¹⁵ Surah Jin 72: 18

Phir Unke Baad Wo Naa-khalaf Log Unke Janasheen Hue, Jinho'n Ne Namaz Ko Zaaya Kiya Aur Khwahishaat e Nafs Ki Paerwee Ki. Pas Qareeb Hai Ke Gumrahi Ke Anjaam Se Do-chaar Ho'n.¹⁶

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۖ فَسُوفَ يَلْقَوْنَ غِيًّا

Ye kitab mundarja zail 7 faslo'n par mushtamil hai.

- Pehli Fasl: Ahadees e Nabawiyya ﷺ, qabro'n ko masjid e'n naa banaao.
- Doosri Fasl: Qabro'n ko masjid banane ke ma'ane.
- Teesri Fasl: Qabro'n ko masjid banana gunah kabira hai.
- Chauthi Fasl: Shukook o subhaat aur unke wujuhaat.
- Paachwee'n Fasl: Qabro'n par masjid banana kyou'n haraam hai?
- Chetthi Fasl: Qabro'n par tameer shuda masajid ke andar namaz makrooh hai.
- Saatwee'n Fasl: Hukum e saabit se masjid e nabawi mustasna hai.

In mabaahis ke zimn mein doosre bohot se mufeed ghabee masaael bhi bayan hue hain. Allah se dua hai ke is kitab se musalmano ko ziyaada se ziyaada faaeda poh'nchae aur isey nez mere deegar amal e saaleh ko bhi hasan qubool bakhshae aur is kitab ke taabe o naashir ko jaza e khair inaayat farmae. Ameen!

Muhammad Nasiruddin Albani

30 Jamadil Awwal 1392h, Damascus

¹⁶ Surah Mariyam 19: 59

Pehli Fasl - Qabro'n Ko Masjid Naa Banaao:

Is fasl mein in ahadees ka zikr hai, jin mein qabro'n ko masjid banaane se mana kiya gaya hai.

Pehli Hadees:

Hazrat Ayesha Siddiqah رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ ne marz ul maut mein irshad farmaya: Yahoodiyo'n aur isaiyo'n par Allah ki lanat ho. Ke Unho'n ne apne ambiya ki qabro'n ko masjide'n bana liya. Hazrat Ayesha Siddiqah رضي الله عنها farmati hain ke agar ye khatra naa hota ke qabar e nabawi ko masjid banaa liya jaaega to Aap ﷺ ki qabar khuli fiza mein banaai jaati. Yaane is par koi parda naa kiya jaata aur aap bhi ghar ke bahar qabarstan mein dafan kiye jaate.^{17 18}

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرْصِيهِ الَّذِي لَمْ يَقُمْ مِنْهُ (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى) اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ قَالَتْ فَلَوْ لَا ذَاكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

¹⁷ Saheeh Bukhari: V1 P177-186, V2 P639; Saheeh Muslim: V1 P201; Musnad Abi A'awaana: V1 P399; Musnad Ahmad: V6 P80, P121, P255; Musnad Siraj: 3/48/2; Musnad Ahmad: V6 P146 & P252; Sharah as Sunnah lil Baghwi: V1 P415 Saeed bin Musaiyyib رضي الله عنه se riwayat. Iski sanad bhi shaikhain ki shart ke mutabiq saheeh hai.

¹⁸ [Ghar mein dafan kiya jaana Rasool Allah ﷺ ki khusoosiyat hai:](#)

Sahaba Ikram رضي الله عنهم ne Rasool Allah ﷺ ko ghar mein kyou'n dafan kiya? Hazrat Ayesha رضي الله عنها ke bayan se saaf waazeh hai ke iska sabab qabar e nabawi ko sajda-gaah bana liye jaane yaa is par kisi ke masjid tameer kar dene ke khatra ka sad e baab karna tha. Is liye Aap ﷺ ke siwa kisi ko qabarstan ki bajaee ghar mein dafan karna aur uske jawaz mein Aap ﷺ ke hujra mein dafan kiye jaane ko bataur e daleel o hujjat pesh karna kisi tarha jaaaz nahi. Is baat ki taa'eed isse bhi hoti hai ke maiyyat ko ghar mein dafan karna hukum e sharia ke khilaf hai aur sunnat ye hai ke murdo'n ko qabarstan hi mein dafan kiya jaae. Nabi e Kareem ﷺ apne Sahaba Ikram رضي الله عنهم ko aam qabarstan Jannat ul Baqee mein dafan farmate the. Nez Aap ﷺ ka irshad hai: *Apne gharo'n ko qabarstan mat banaao* aur Aap ﷺ ke qaul o amal ke muqable mein kisi doosre ka *فعل* fe'l hargiz qaabil e itteba nahi hai.

Ibne Urwa Hambali ne Al Kawakib ad Durri: (88/تفسير) mein zikr kiya hai ke musalman ke qabarstano hi mein murdo'n ko dafan karna aur ghar mein dafan naa karna Imam Ahmad bin Hambal رحمته الله ko ziyada pasand tha. Kyou'ne isse maiyyat ke zinda wirsas ko koi zarar nahi poho'nchta aur ye ukhrawi zindagi ke ziyaada munaasib aur isko bohut ziyada yaad dilaane waala bhi hai. Nez ye maiyyat ke liye rahmat o maghfirat ki dua karne ki taraf raaghib aur mutawajjo karta hai. Sahaba Ikram رضي الله عنهم, Taabaeen e Azzaam aur taba taabaeen رضي الله عنهم ka yehi mamool tha ke murdo'n ko abaadi se bahar sehra (qabarstan) mein dafan kiya karte the.

[Nabi ﷺ Ko Hujra Mein Kyou'n Dafan Kiya Gaya? \(Hazrat Ayesha رضي الله عنها Ki Wazaahat:](#)

Sawal ho sakta hai, ke jab ghar mein dafan karna hukum e sharai ke khilaf hai to Nabi e Akram ﷺ ko hujra e Ayesha mein kyou'n dafan kiya gaya? Ayesha Siddiqah رضي الله عنها ne isi ishkaal ka jawab diya hai ke Aap ﷺ ko is liye hujra mein dafan kiya gaya ke Aap ﷺ ki qabar

ko sajda-gah naa banaya jaa sakey. Qabar e nabawi ko khuli jagah banane mein khatra tha, ke isey masjid bana liya jaaega. "Yaane maidan mein iske waarid-geer mushkil thi".

Doosra jawab ye hai ke khud Nabi e Kareem ﷺ ne irshad farmaya ke: *Ambiya jaha'n wafat paate hain, wahee'n dafan kiye jaate hain*. Alaawa azee'n aapko ghair se mumtaaz aur ziyaad aamad o raft ki jagah se Aap ﷺ ki qabar ko mehfooz rakhna waghaira wo asbaab o musaaleh hain, jinke pesh e nazar Sahaba Ikram رضي الله عنهم ne aapko khusoosiyat ke saath mazkoora hukum e sharai (gharo'n mein qabre'n mat banaao) se mustasna qaraar diya aur aam qabarstan mein dafan karne ke bajaee ghar mein dafan kiya.

[Hazrat Abu Bakar Siddiq رضي الله عنه Ki Wazaahat:](#)

Hazrat Ayesha Siddiqah رضي الله عنها ke khayal ki taa'eed Hazrat Abu Bakar Siddiq رضي الله عنه ke bayan se bhi hoti hai ke Zanubiya ne ba-tareeq Umar Maula Ghafra riwayat kiya hai ke jab Sahaba Ikram رضي الله عنهم ne Rasool Allah ﷺ ki jaae tadfeen ke mutalliq baaham mashwara kiya to baaz Sahaba ne ye raae di ke ham aapko is jagah dafan kare'nge jaha'n aap namaz padhte the. Yaane Masjid mein. Magar Hazrat Abu Bakar رضي الله عنه ne is raae ko sakhti ke saath radd kar diya aur farmaya *Panah ba-khuda! Ke ham aapki qabar ko buth aur astaana banade'n, jis par rusoom bandagi ada ki jaae* (Yaane aisa karne se Aap ﷺ ki qabar ko qibla e hajaat aur maqsood o masjoood bana liye jaane ka khatra hai) to kuch doosre Sahaba ne ye mashwara diya ke Aap ﷺ ko aam qabarstan Jannat ul Baqee mein dafan kiya jaae. Jaha'n Aap ﷺ ke bahi, muhajireen madfoon hain. Hazrat Abu Bakar رضي الله عنه ne isey bhi radd kar diya aur farmaya: *Hame'n ye hargiz gawaara nahi ke Aap ﷺ ki qabar khuli jagah qabarstan mein banadi jaae, ke log isse lipatna aur waha'n dua o ilteja shuru kar de'n. Ye khaas Allah ka haq hai ke isse dua o ilteja ki jaae aur Allah ka haq Rasool ke haq se bartar o baala hai. Agar ham aapki qabar ko khuli fiza mein bana de'nge to is tarha Allah ke haq ko zaaya karne waale ho'nge. Aur phir is buraai ke izaala ke liye agar ham qabar se jism e athar ko nikal kar kisi band jagah lejaana chaah'e'nge to qabar shareef ko khodne ki jasaarat kaun karega? Sahaba Ikram رضي الله عنهم ne arz kiya, to Aapki kya raae hai? Tab Hazrat Abu Bakar رضي الله عنه ne ye hadees bayan farmai ke Rasool Allah ﷺ se suna hai ke Aap ﷺ ne farmaya:*

مَا قَبَضَ اللَّهُ نَبِيًّا قَطُّ إِلَّا دُفِنَ حَيْثُ قُبُورُهُ.

Doosri Hadees:

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya ke maar ho yahood o nasaara par, jinho'n ne apne Ambiya ki qabro'n ko masjid-e'n bana liya.¹⁹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتِلِ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

Teesri Aur Chauthi Hadees:

Hazrat Ayesha رضي الله عنها aur Abdullah bin Abbas رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ ki wafat ka waqt qareeb aapoh'ncha to Aap shiddat e takleef se chaadar kabhi roo e mubarak par daalte aur kabhi utaar dete aur baar baar farmate the ke yahoodiyo'n aur isaaiyo'n par Allah ki lanat ho. Ke unho'n ne apne ambiya ki qabro'n ko masjid-e'n bana liya. Hazrat Ayesha رضي الله عنها kehti hain ke Aap ﷺ apni ummat ko yahood o nasaara ke is kirdar se dara rahe the.²⁰

عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا لَمَّا حَضَرَةَ الْوَفَاةَ جَعَلَ يُلْقِي عَلَى وَجْهِهِ طَرَفَ حِمِيصَةٍ لَهُ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ وَهُوَ يَقُولُ (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) تَقُولُ عَائِشَةُ يُحَذِّرُهَا صَنَعُوا.

Haafiz Ibne Hajar رحمته الله Ki Tashreeh:

Haafiz Ibne Hajar رحمته الله hadees e mazkoor ki sharah karte hue likhte hain: “Goya Aap ﷺ ko ye ilm o yaqeen ho gaya tha ke ye zindagi ke aakhri lamhaat hain. Aap ﷺ ko andesha laahiq hua ke mabaad aapki qabar ke saath bhi taazeem ka wohi maamla ho, jo guzishta Ambiya o Sulaha ki qabro'n ke saath ho chuka hai. Is liye Aap ﷺ ne yahood o nasaara par laanat farma kar ye baat waazeh kardi ke meri ummat ke bhi jo log qabro'n ke saath yahood o nasaara ka saa maamla kare'nge wo bhi mazammat o laanat ke mustahiq ho'nge”. Chetthi (6th) hadees mein iski saraahat aarahi hai.

Paachwee'n Hadees:

Hazrat Ayesha رضي الله عنها bayan farmati hain ke Nabi e Akram ﷺ ke marz ul maut ke mawaaqe par baaz biwiyo'n ne sarzameen e habsha ke ek Mariya naami garja ka takzira kiya. Azwazj e Mutahheraat mein Umme Salma رضي الله عنها aur Umme Habiba رضي الله عنها mulk e habsha mein hijrat ke silsila mein reh chuki thi. Unho'n ne mazkoora girja ki khoobsoorti aur uski tasweero'n ka zikr kiya. Hazrat Ayesha رضي الله عنها kehti hain ke ye sunna tha ke Nabi e Akram ﷺ ne sar uthaya aur farmaya Jab unme koi nek aadmi faut ho jaata tha, to wo log iski qabar par ibaadat gah, aur isme nek logo'n ki tasweere'n bana dete the. Yehi log qiyamat ke din Allah ke nazdeek badd-tareen makhloq ho'nge.²¹

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَمَّا كَانَ مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذَكَّرَ بَعْضُ نِسَائِهِ كَنِيْسَةً بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ وَقَدْ كَانَتْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيْبَةَ قَدْ آتَا أَرْضَ الْحَبَشَةِ فَذَكَرْنَ مِنْ حُسْنِهَا وَتَصَاوِيرِهَا قَالَتْ فَرَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ فَقَالَ (أَوَّلِيكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا ثُمَّ صَوِّرُوا تِلْكَ الصُّوْرَ أَوَّلِيكَ شَرَّارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَمَةِ).

Har nabi wahee'n dafan kiya gaya, jaha'n iski rooh qabz ki gai. (Sunan Ibne Majah: Zikr Wafat un Nabi ﷺ P119 aur Tabaqaat Ibne Sa'ad: Juz al Wafaat mein bhi ye hadees marwi hai)

Ye sunkar tamaam Sahaba Ikram رضي الله عنهم ne kaha: Wallah aapne intehai maqool aur tasalli bakhsh soorat bayan farmai. Chunache Sahaba ne Aap ﷺ ki charpaai ke chaaro'n taraf nishan lagaaya aur Hazrat Ali, Hazrat Abbas o Hazrat Fazal bin Abbas aur deegar ahle bait عليه السلام ne waha'n se char-paai uthaai aur theek char-paai ki jagah qabar khodi gai.

Haafiz Ibne Kaseer رحمته الله is riwayat ke baare mein farmate hain ke iski sanad munqata hai, Umar Maula Ghafra ne Siddiq e Akbar رضي الله عنه ka zamaana nahi paaya hai, nez wo zaef bhi hai. (Jaame Kabeer Suyuti: 3/147/1,2)

¹⁹ Saheeh Bukhari: V1 P62; Saheeh Muslim: V1 P201; Musnad Abi A'awaana; Sunan AD: V2 P43; Musnad Ahmad: V2 P284, 366, 396,

453, 518; Musnad Abu Ya'ala: V1 P278; Tareekh Jarjaan lil Siraj wa Al Sahmi: P349; Tareekh Ibne Asaakir: 14/367/2; Musannaf Abdur Razzaq: V1 P406 1589

²⁰ Saheeh Bukhari: Vq P62, V2 P639, 865; Saheeh Muslim: V1 P201; Musnad Abi A'awaana: V1 P399; Sunan Nisai: V1 P115; Sunan Darmi: V1 P326; Musnad Ahmad: V1 P218, V6 P34, 239, 275; Tabaqaat Ibne Sa'ad: V2 P258; Musannaf Abdur Razzaq: 1/406/1588

Sunan Ibne Majah

²¹ Saheeh Bukhari: V1 P62, V1 P179; Saheeh Muslim: V1 P201; Sunan Nisai: V1 P115; Musannaf Ibne Abi Shaiba: V4 P140; Musnad Ahmad: V6 P51; Musnad Abi A'awaana: V1 P400-401; Tabaqaat Ibne Sa'ad: V2 P240-241; Musnad Siraj: V2 P48; Musnad Abi Ya'ala: V2 P220; Sunan Bayhaqi: V2 P80

Tasweer Kashi Haraam Hai:

Haafiz Ibne Rajab Hambali رحمہ اللہ Fathul Baari mein tehreer farmate hain: “*Ke ye hadees buzurgo’n ki qabro’n par masjide’n aur masjidon mein unki tasweer banana (jaisa ke nasaara banate hain) ki hurmat par dalaalat karti hai. Isme koi shubha nahi ke in dono kamo’n mein se har ek haraam hai. Islam mein naa qabro’n ko masjid aur ibadat-gaah banana ki gunajesh hai, naa kisi zee rooh ki tasweer banane ki ijazat. Kitab o Sunnat ki nusoos aur sareeh dalaal se in dono ki hurmat saabit hai. Girja-ghar ki jin tasweer’n ka zikr Umme Salma رضی اللہ عنہا aur Umme Habiba رضی اللہ عنہا ne kiya tha, wo is girja-ghar ki diwaro’n par bani hui thi. Inka koi saaya nahi tha, pas Ambiya o Solaha ki tasweere’n banana aur inko husool e barkat o shafaa-at ka zariya samajhna deen e islam mein qata’an haraam hai aur buth-parasti ke ham mamane hai. Nabi ﷺ ne aisa karne waalo’n ke baare mein farmaya hai ke wo log qiyaamat ke din Allah ke nazdeek badd-tareen makhlooq ho’nge”.*

Buzurgo’n ki yadgare’n qaaem karne ke liye unki tasweere’n aur mujassame banana ke log inko dekh kar unke nuqoosh qadam ki paerwee kare’nge, yaa tazaiyyin o araaesh zoq e amal ki asoodgi o awaargi aur khel tamasha ke liye tasweere’n banana, ye sab soorate’n haraam aur gunah kabeera hain. Tasweer saazi ka murtakib qiyaamat ke din sakht azab e ilahi se do-char hoga, kyou’nke ye zaalim in af-aal mein jin par Allah ke alaawa koi qaadir nahi, apne aapko Allah ke mumaasil samajhta hai. Halaa’nke Allah Ta’ala ke misl naa koi zaat o sifaat mein hai, naa af-aal mein.²²

Zee-rooh ki tasweer khwah hath se banai jaae yaa camera aur photograph ki madad se, hamare nazdeek dono haraam aur naajaez hai. Inme farq karna aur pehli soorat ko naajaez aur doosri soorat ko jaez qaraar dena jamood taqleed aur a’asr e haazir ki jaheli tehzeeb se mutassir hone ki alamat hai.²³

Chetthi Hadees:

Hazrat Judbin bin Abdullah Bajli رحمہ اللہ se marwi hai ke unho’n ne Nabi ﷺ se aapke wisaal se 5 din pehle ye suna ke Aap ﷺ farma rahe the, Tum mere bhai aur dost hain aur Allah ki taraf se is baat se bara-at ka izhaar karta hoo’n ke tum mein mera koi khaleel ho. Kyou’nke Allah A’az wa Jal ne mujhe apna khaleel banaya hai. Agar main apni ummat mein se kisi ko khaleel banata to Abu Bakar ko banata. Yaad rakho, tum se pehle ke log apne ambiya o saleheen ki qabro’n ko masjide’n bana lete the. Khabardar tum qabro’n ko masjid naa banana, main tumko isse mana karta hoo’n.²⁴

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ (قَدْ كَانَ لِي فِيكُمْ إِخْوَةٌ وَأَصْدِقَاءٌ وَإِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي فِيكُمْ خَلِيلٌ وَلَوْ كُنْتُ مُتَّخِذًا مِّنْ أُمَّتِي خَلِيلًا لَا تَخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وَ إِنَّ مَنْ كَانَ قَبْلَكُمْ كُنُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ فَإِنِّي أَنَهَاكُم مِّنْ ذَلِكَ).

Khaleel Ka Ma’ane:

Kisi ka khaleel wo shakhs hota hai, jiski taraf ye yaksoo ho jaae. Ye lafz baaz ahle lughat ke nazdeek *Khalla* se mushtaq hai. Jiske ma’ane haajat ke hain aur baaz ahle lughat ke nazdeek *Khulla* se mushtaq hai. Jiske ma’ane mein mohabbat o ulfat ka pewast ho jaana hai. Hadees e mazkoor mein Nabi ﷺ ne is baat ki nafee farmadi hai ke Aap ﷺ ghairullah ke mohtaaj ho’n yaa unki taraf raaghib aur yaksoo ho’n.²⁵

²² Al Kawakib ad Durri: 65/82/2

²³ Is mauzoo ki tafseel muallif ki kitab Adaab az Zufaaf mein mulaheza keejiye. Albatta Sharai majboori aur izteraari haalat mein photo mubaah hai. Masalan safar e hajj ke liye (Mutarjim)

²⁴ Saheeh Muslim: V1 P201; Musnad Abi A’awaana: V1 P401; Mojam Kabeer Tabrani: 1/84/2; Tabaqaat Ibne Sa’ad: V2 P240; Tabaqaat mein ye hadees mukhtasaran marwi hai. Isme Ikhwaa aur

Itkhaz Khaleel ka zikr nahi hai. Is hadees ki ek shahid hadees Tabaqat hi mein Hazrat Abu Umama رضی اللہ عنہ se marwi hai V2 P241. Aur doosri shahid Tabrani mein Ka’ab bin Maalik رضی اللہ عنہ se marwi hai. Ibne Hajar Haithami ne Kitab az Zawajir: V1 P120 mein iski sanad ko maqbool qaraar diya hai. Magar Haafiz Nooruddin Haithami ne Majmua az Zawaaed mein iski sanad ko zaef bataaya hai.

²⁵ Sharah Muslim Nawawi

Saatwee'n Hadees:

Hazrat Haris Najrani رحمہ اللہ bayan karte hain ke Nabi ﷺ ke wisaal se 5 roz pehle maine Aap ﷺ se suna, Aap ﷺ farma rahe the! Khabardar tumse pehli ummat'n ambiya o saleheen ki qabro'n ko masjid bana leti thee'n. Tum qabro'n ko masjid naa banana. Main sakhti ke saath tumko isse mana karta hoo'n.²⁶

عَنِ الْحَرِثِ النَّجْرَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ (أَلَا وَإِنَّ مِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنَهَاكُمْ مِنْ ذَلِكَ)

Aathwee'n Hadees:

Hazrat Usama bin Zaid رضي الله عنه bayan farmate hain ke Rasool Allah ﷺ ne marz ul maut ke ayyam mein Sahaba Ikram رضي الله عنهم ko ek roz apne paas bulaaya. Sahaba haazir hue Aap ﷺ Yemeni chadar²⁷ odhe hue the. Chadar ulti aur farmaya: Yahoodiyo'n aur Isaaiyo'n par Allah laanat farmae, unho'n ne apne ambiya ki qabro'n ko masjid bana liya.²⁸

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَدْخُلُوا عَلَيَّ أَصْحَابِي وَهُوَ مُتَقَنَّعٌ بِوَدَّةٍ مَعَاوِيٍّ فَكَشَفَ الْقِنَاعَ فَقَالَ (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)

Nawwee'n Hadees:

Hazrat Abu Obaida bin Jarrah رضي الله عنه bayan farmat hain ke zindagi ki aakhri baat jo Nabi ﷺ ne irshad farmai, wo ye thi ke ahle hijaz aur ahle najran ke yahoodiyo'n ko Jazeera arab se nikaal do. Yaad rakho ke wo log badd-tareen makhlooq hain, jinho'n ne apn ambiya ki qabro'n ko masjid bana liya. Ek riwayat mein hai ke jo Ambiya ki qabro'n ko masjid banae'nge.²⁹

عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخِرُ مَا تَكَلَّمُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَخْرِجُوا الْيَهُودَ أَهْلَ الْحِجَازِ وَأَهْلَ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ وَاعْلَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ اتَّخَذُوا وَفِي رِوَايَةٍ (يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ).

Dono riwayaton ka farq zaahir hai, pehli riwayat mein ishaara yahood o nasaara ki taraf hai. Jaisa ke ahadees mutaqaddima mein iski saraahat hai aur doosri riwayat mein ishara is ummat ke un logo'n ki taraf hai, jo qabro'n ko sajda-gaah banane mein yahood o nasaara ki si rawish ikhteyar kare'nge. Is mafhoom ki taa'eed chetthi, saatwee'n, aur baarwee'n hadees se hoti hai.

Daswee'n Hadees:

Hazrat Zaid bin Saabit رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya Yahood par Allah Ta'ala laanat farmae. Doosri riwayat mein hai: Yahood ko Allah tabaah o barbaad kare, ke unho'n ne apne ambiya ki qabro'n ko masjid bana liya.³⁰

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَعَنَ) وَفِي رِوَايَةٍ (قَاتَلَ) اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ).

²⁶ Musannaf Ibne Abi Shaiba: V2 P376 (iski sanad Muslim ki shart ke mutabiq saheeh hai)

²⁷ Yaane Yemeni Chadar, Ye ma'afir ki taraf mansoob hai. Jo Yemen ke ek qabeele ka naam hai. (Nihaya).

²⁸ Musnad Tayalsi: V2 P113; Musnad Ahmad: V5 P204; Mojam Tabrani: 1/23/1 (iski sanad shawahid mein hasan hai, Imam Shawkani رحمہ اللہ n isko qawee kaha hai - Neel ul Autaar: V2 P114, Aur Imam Haithami ne iske mutalliq *Rijaal Mausooqoon* likha hai); Majmua az Zawaaed: V2 P27

²⁹ Musnad Ahmad: #1619; Mushkil ul Asaar Tahawi: V4 P13; Musnad Abu Ya'ala: V1 P57 Tareekh Ibne Asaakir: V8 P367 (basanad e saheeh, Imam Haithami ne Majmua az Zawaaed: V5 P253 mine likhte hain:

رَوَاهُ أَحْمَدُ بِإِسْنَادٍ وَرِجَالٍ طَرِيقَيْنِ مِنْهَا تَقَاتُ مُنْصِلٌ هُمَا وَرَاهُ أَبُو يَعْلَى
Yaane Is hadees ko Imam Ahmad رحمہ اللہ ne mutaddid sanado'n se riwayat kiya hai, jin mein se do (2) muttasil hain aur unke tamaam

raawi bhi siqa hain. Magar mere nazdeek ye baat mahel e nazar hai. Kyounke teeno sanad ka madaar Ibrahim bin Maimoon a'an Saeed par hai.

Albatta baaz raawiyo'n ne Ibrahim aur Saeed ke darmiyan Ishaq bin Sa'ad ka izaafa kar diya hai. Magar ye iska wahem hai, jaisa ke Haafiz Ibne Hajar رحمہ اللہ ne Ta'ajeel ul Manfa'a mein iski wazaahat farmadi hai. Nez is riwayat mein شِرَارَ النَّاسِ ke alfaaz nahi hain.

Hadees e mazkoor ko Imam Haithami ne V2 P82 mein zikr karne ke baad likha hai: *Isko Bazaar ne riwayat kiya aur uske rijaal suqaat hain*. Ek mursal hadees jo Umar bin Abdul Aziz se marfooon marwi hai, Tabaqaat: V2 P254 is hadees ki shahid hai.

³⁰ Musnad Ahmad: V5 P184-186 (isk tamaam raawi siqa hain. Albatta ek raawi Uqba bin Abdur Rahman jiski kuniyat Abu Ma'amar hai, wo majhool hai. (Taqreeb) Imam Haithami ke qaul رَوَاهُ الطَّبْرِيُّ فِي الْكَبِيرِ وَرِجَالَهُ مُؤْتَفَقُونَ se kisi ko ye ghalat fehmi nahi honi

Giyaarwee'n Hadees:

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne dua farmai: *Ilaahi meri qabar ko buth naa banne dena, in qaumo'n par Allah ki laanat jinho'n ne apne ambiya ki qabro'n ko masjid bana liya.*³¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتُتَابَعَنَ اللَّهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ
مَسَاجِدَ.

Naa Turbat Ko Meri Sanam Tum Banaana:

Allama Ibne Abdul Barr رحمته الله is hadees ki tashreeh mein farmate hain *وثن* Wathan sanam ka ham-maana hai. Aap ﷺ ki dua ka matlab ye hai ke aye Allah meri qabar ko buth naa banne dena ke uski taraf rukh karke namaz padhi jaae, iska sajda kiya jaae, aur khusoosiyat ke saath waha'n aakar ibaadat ki jaae. Kyou'nke jisne ye sab kiya wo shadeed ghazab e khudawandi mein muftala hua. Rasool Allah ﷺ apne sahaba aur poori ummat ko in qaumo'n ki badd-amali aur uske burey nataaej se dara rahe hain, jinho'n ne apne ambiya ki qabro'n ki taraf rukh karke namaz padhi aur inko qibla o sajda-gaah banaya. Jis tarha ke bur-parast qaume'n apne khud-saakhta butho'nko sajda karti hain, aur unki taazeem baja laati hain. Ye *shirk e akbar* hai. Rasool Allah ﷺ in baato'n ki buraai hamesha is liye bayan farmate rahe ke ye Allah ki narazgi aur uske ghaiz o ghazab ka baais hain. Aap ﷺ ko khatra lagaa rehta ke Aap ﷺ ki ummat bhi kahee'n buth-parasto'n aur yahoodiyo'n ki rawish naa ikhteyar karle. Dar-haqeeqat Aap ﷺ ahle kitab aur kuffar ki mushabehat se bachne ko nihayat pasand farmate the. Aur apni ummat ke baare mein fikrmand raha karte the. Ke kahee'n ye yahood o nasaara ki taqleed aur paerwee naa karne lage. Chunache Aap ﷺ ne sakht tambeeh ke taur par ye bayan farmaya hai ke *Tum log yaqeenan agli ummato'n ke qadam ba qadam chaloge, jaise ek joote doosre joote ke barabar hota hai, yaha'n tak ke unme agar koi goh ke bil mein ghusa hoga, to tum bhi ghusoge.*³²

chaahiye ke is hadees ke tamaam raawi siqa hain. Jaisa ke Imam Shawkani رحمته الله ko dhoka hua aur unho'n ne Neel ul Autaar: V2 P114 mein iski sanad ko jaiyyad qaraar de diya. Kyou'nke *مَوْثِقُونَ* ka martaba, maraatib e ta'adeel mein suqaat se kam hai. Mausuoqoon kehne mein is baat ki taraf ishaara hai baaz raawiyo'n ki tauseeq qawee nahi hai. Sanad e mazkoor ke baare mein Imam Haithami ne Rijaal Mausuoqoon keh kar ghaliban is taraf ishara kiya hai ke Uqba bin Abdur Rahman ko sirf Imam Ibne Hibban ne siqa kaha hai. Aur tanha Ibne Hibban ka kisi raawi ko siqa kehna mahereen e ilm ul hadees ke nazdeek isko siqa maan lene ke liye kaafi nahi hai. ISme bahes ko apne ek risaala الرد على التعقب الحديث mein tafseel ke saath bayan kiya hai. Mulaahza ho: P18-21 Alaawa azeed, is hadees ke mutalliq kisi mohaddis ka ye kehna ke *Iske rijaal siqa hain yaa ye kehna ke Iske rijaal saheeh ke rijaal hain* iska ye matlab nahi hota ke wo hadees saheeh us sanad hai kyou'nke ho sakta hai ke sanad mein inqeta ho yaa koi raawi mudallis ho waghaira).

Maine is bahes ko Silsila al Ahadees az Zaeefa: V2 P5 mein mufassilan bayan kiya hai. Waha'n mulaheza keejiye, behrehaal hadees e mazkoora baala apni shawahid o riwayaat mutaqaaddima ke saath milkar saheeh hai.

³¹ Musnad Ahmad: 352; Tabaqat Ibne Sa'ad: V2 P241; Fazaal Madina al Mufazzal Jundi: V1 P66; Musnad Abi ya'ala: V1 P312; Musnad Humaidi: 1025; Heelatul Auliya la Abi Nayeem: V6 P683, V7 P318. Ye hadees saheeh us sanad hai. Iski ek muwaiyad aur

shahid hadees Zaid bin Aslam se mursalan Musannaf Abdur Razzaq: V1 P406, P587 aur Musannaf Ibne Abi Shaiba: V4 P41 mein marwi hai. Aur iski sanad bhi qawee hai.

Ek doosri shahid Mursal Muwatta Maalik: V1 P185; Tabaqaat: V2 P240-241 mein Ataa bin Yasaar se marfoolan marwi hai. Iski sanad bhi saheeh hai. Imam Bazaar ne isey Abu Saeed Khudri se mausoolan riwayat kiya hai. Ibne Abdul Barr ne is hadees ko mursalan aur mausoolan dono tareeq se saheeh qaraar diya hai. Chuanche farmate hain: *Jo log maraseel e suqaat ko saheeh qaraar dete hain, ye hadees unke nazdeek bhi saheeh hai aur jo log Musnad hi ko saheeh qaraar dete hain, ye hadees unke nazdeek bhi saheeh hai.* Isey mausoolan Umar bin Muhammad ne riwayat kiya hai aur ye in raawiyo'n mein se hain, jinki ziyadati (rafa'a wasal waghaira) maqbool hui hai.

Tanweer ul Hawaalik Iis Suyuti, mere nazdeek Ibne Abdul Barr ki ye tehqeeq mahel e nazar hai. Is liye ke Haafiz Ibne Rajab Hambali ne (Fathul Baari) mein likha hai ke is hadees ko isi tareeq se Bazaar ne bhi riwayat kiya hai aur ye raawi Umar, Umar bin Asbahan hain. Musnad Bazaar ke baaz nuskhon mein isi nisbat ke saath inka zikr aaya hai, is liye Ibne Abdul Barr ka inko Umar bin Muhammad samajhna inka wahem hai.

Is hadees ke misl ek aur hadees ba-tareeq Abi Salma jo Abu Huraira رضي الله عنه se marwi hai, lekin iski sanad bhi zaeef hai.

³² Fathul Baari la Ibne Rajab Hambali min Al Kawakib ad Durri laa Ibne Urwa: 65/90/2

Baarwee'n Hadees:

Abdullah bin Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: Beshak wo log badd-tareen makhlooq hain, jin par qiyaamat qaaem hogi aur wo log jo qabro'n ko masjid banaae'nge.³³

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِنَّ مِنْ أَشْرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَاءٌ وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ).

Terwee'n Hadees:

Ali bin Abi Taalib رضي الله عنه bayan farmate hain ke Abbas رضي الله عنه mere paas aae aur kaha hamare saath Nabi ﷺ ki khidmat mein chalo, ho sakta hai ke hame'n kuch inaayat ho yaa Aap ﷺ hamare zariya logo'n ko khuch wasiyyat farmae'n. Chunache ham Aap ﷺ ki khidmat mein poho'nche to Aap ﷺ par ghashee taari thi. Ifaaqa hua to sar e mubaarak uthaaya aur farmaya: Yahood par Allah laanat farmae, unho'n ne ambiya ki qabaro'n ko masjid bana liya. Hamne Aap ﷺ ke marz ki shiddat dekhi to wapaa chale aae aur kuch arz ma'aroz nahi kiya.³⁴

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَقِيتُ الْعَبَّاسَ فَقَالَ إِنِّطَلِقْ بِنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ وَإِلَّا أَوْصَى بِنَا النَّاسَ فَدَخَلْنَا عَلَيْهِ وَهُوَ مَغْمِيٌّ عَلَيْهِ فَرَفَعَ رَأْسَهُ فَقَالَ (لَعَنَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) زَادَ فِي رِوَايَةٍ (ثُمَّ قَالَهَا ثَلَاثًا) فَلَمَّا رَأَيْنَا مَا بِهِ خَرَجْنَا وَلَمْ نَسْأَلْهُ عَنْ شَيْءٍ.

Chaudhwee'n Hadees:

Ummahaat ul Momineen رضي الله عنهم se riwayat hai ke Sahaba ne Rasool Allah ﷺ ki tadfeen ke silsila mein mashwara kiya ke ham Nabi ﷺ ki qabar kaha'n banaae'n? Kya isey masjid mein banae'n? Hazrat Abu Bakar رضي الله عنه ne farmaya: Maine Rasool Allah ﷺ ko ye farmate suna hai: Yahood o nasaara par Allah laanat farmae ke unho'n ne apne ambiya ki qabaro'n ko masjid bana liya tha.³⁵

عَنْ أُمِّهِاتِ الْمُؤْمِنِينَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا أَكَيْفَ نَبْنِي قَبْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْجْعَلَهُ مَسْجِدًا؟ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ).

Doosri Fasla - Qabro'n Par Masjid Banaane Ka Maana:

Guzishta safhaat mein zikr shuda ahadees se saaf zaahir hai ke qabro'n ko masjid banana shara'an mamnoo aur munkar hai aur uska murtakib Allah ke ghaiz o ghazab aur uski shadeed narazgi ka mustahiq hai. Aainda auraaq mein ham qabar ko masjid banana ki haqeeqat aur uske ma'ane o matlab par ghaur karna chahte hain.

Qabro'n Ko Masjid Banaane Ke Teen (3) Ma'ane hain:

Ba-zaahir qabro'n ko masjid banana ke 3 ma'ane ho sakte hain. Pehle Ma'ane: Qabro'n par namaz padhna, yaane qabro'n par sajda karna. Doosre Ma'ane: Qabro'n ki taraf rukh karke sajda karna, yaane dua o namaz ke waqt

³³ Saheeh Ibne Khuzaima: 1/92/2; Saheeh Ibne Hibban: 340/341; Musannaf Ibne Abi Shaiba: V4 P140; Musnad Ahmad: 3844, 4143; Mojam Kabeer Tabrani: 3/77/1; Musnad Abi Ya'ala: V1 P257; Akhbaar Asbahan la Abi Nayeem: V1 P142 (is hadees ki sanad hasan hai); Musnad Ahmad: 4342 ba-sanad deegar, ye bhi sanad e awwal ki taa'eed se Hasan hai. Is tarha ye hadees ba-lehaz e majmua saheeh hai.

Shaikh ul Islam Ibne Taimiyya رحمته الله عليه ne Minhaj us Sunnah: 311 aur Iqtada Sirat al Mustaqeem: 158 mein hadees e mazkoor ki sanad ko Jaiyyad qaraar diya hai. Imam Haithami Majmua az Zawaaed: V2 P27 mein farmate hain, Is hadees ko Tabrani ne Mojam Kabeer mein riwayat kiya hai, iski sanad Hasan hai. Is hadees ko sirf

Tabrani ki taraf mansoob karna ghalati hai. Is liye ke ye hadees Musnad Ahmad mein bhi 3 muqamaat par maujood hai. Jabke hamne oopar unki taraf ishara kiya hai. Hadees e mazkoor nisf awwal Saheeh Bukhari: V2 P639 mein bhi ma'aleqan marwi hai.

³⁴ Ibne Sa'ad: V4 P24 aur Ibne A'saakir ne ye hadees do (2) tareeq se riwayat ki hai aur dono mein ek raawi Abu Bakar bin A'aun hain. Kutub Asma ur Rijal mein mujhe inka koi tazkira nahi mila. Dolaabi aur Haakim ne Kitab ul Kanaa mein bhi inka zikr nahi kiya, baaqi ruwaat siqa hain.

³⁵ Jaame Kabeer Tabrani naqal a'an Fazaal us Siddiq رضي الله عنه la Ibne Zanojiya.

qabro'n ko qibla banana. Teesre Ma'ane: Qabro'n par masjid tameer karna aur isme namaz padhne ka khusoosiyat se qasd o ehtemaam karna.

Ulama ki ek jamat ne in teeno ma'ane ko durust qaraar diya hai. Baaz ulama ne ek (1) yaa do (2) ma'ane ka zikr kiya hai aur baaz ne teeno ma'ane ke baek waqt muraad hone ki saraahat ki hai. Syed ul Ambiya ﷺ se bhi sareeh ahadees waarid hain, jin se in ma'ane ki taa'eed hoti hai.

Pehla Maana: Ulama Ke Aqwaal Aur Muwaiyad Riwayaat:

Allama Ibne Hajar Haithami رحمه الله *Kitab uz Zawaajir Fee an Nahee A'an Ikhteraafil Kabaaer* mein tehreer farmate hain: “Qabro'n ko masjid banane ka ma'ane qabar par namaz padhna yaa qabar ki taraf rukh karke namaz padhna hai”.³⁶

Dekhiye Allama Mausoof ne saraahat farmadi ke qabar ko masjid banana ke do (2) ma'ane hain. Ek: Qabar par namaz padhna hai. Allama San-aani رحمه الله (Ameer Yamani) Sabal as Salam mein farmate hain: “Qabro'n ko masjid banana ka ma'ane qabro'n ki taraf rukh karke namaz padhne aur qabar par namaz padhne, dono soorato'n ko shamil hai”.

Yaane teeno ma'ane muraad hone ki bhi gunjaesh hai. Chunache Imam Shafai رحمه الله teeno ma'ane muraad lete hain. Unki tasreeh aagey aarahi hai.

Pehle ma'ane ki taa'eed Rasool Allah ﷺ ki mutaddid ahadees se bhi hoti hai:

Pehli Hadees:

Hazrat Abu Saeed Khudri رحمه الله se riwayat hai ke Rasool Allah ﷺ ne qabro'n par bana o tameer, in par baithne aur in par namaz padhne se mana farmaya.³⁷

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (نَهَى أَنْ يُبْنَى عَلَى الْقُبُورِ أَوْ يُقْعَدَ عَلَيْهَا أَوْ يُصَلَّى عَلَيْهَا).

Doosri Hadees:

Abdullah bin Abbas رحمه الله se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: Naa qabar ki taraf rukh karke namaz padho, naa qabar par namaz padho.³⁸

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تُصَلُّوا إِلَى قَبْرِ وَلَا تُصَلُّوا عَلَى قَبْرِ).

Teesri Hadees:

Hazrat Anas رحمه الله bayan farmate hain ke Nabi ﷺ ne qabar ki taraf rukh karke namaz padhne se mana farmaya hai.³⁹

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (نَهَى عَنِ الصَّلَاةِ إِلَى الْقُبُورِ).

Chauthi Hadees:

Umro bin Dinaar رحمه الله (taabai) se qabro'n ke darmiyan namaz padhne ka mas-ala poocha gaya, to unho'n ne farmaya mujhse Nabi ﷺ ka ye irshad bayan kiya gaya hai ke Bani Israel en apne ambiya ki qabro'n ko masjid bana liya tha. Is liye Allah ne in par laanat farmai.⁴⁰

عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ عَنِ الصَّلَاةِ وَسَطَ الْقُبُورِ قَالَ ذَكَرَ لِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (كَانَتْ بَنُو إِسْرَائِيلَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) فَلَعَنَهُمُ اللَّهُ تَعَالَى.

³⁶ V1 P121

³⁷ Musnad Abi Ya'ala: V2 P66 (ba-isnad Saheeh) Haithami ne kaha ke iski sanad ke tamaam ruwaat siqa hain.

³⁸ Mojam Kabeer Tabrani: 3/145/2 & 3/150/1 (ba-sanad aakhir) Ye hadees ba-nizam e sanad saheeh hai. Imam Bukhari رحمه الله ne Tareekh e Sagheer mein isey ta'aleeqan riwayat kiya hai.

³⁹ Saheeh Ibne Hibban: 343

⁴⁰ Musannaf Abdur Razzaq: 1591 (iski sanad Mursal hai).

Qabro'n ke darmiyan namaz padhne ki mumaneat par Hazrat Umro bin Dinaar ka is hadees se isteshaad zahir karta hai ke unke nazdeek *qabar par namaz padhna* bhi qabar ko masjid bana lena hai.

Doosra Maana: Ulama Ke Aqwaal Aur Muwaiyad Riwayaat:

Allama Manaawi رحمہ اللہ Faiz ul Qadeer mein Hazrat Ayesha رضی اللہ عنہا ki hadees (Fasl Awwal ki Teesri Hadees) ki sharah karte hue farmate hain: *Yahood o nasaara ne apne baatil eteqaad ke tahat qabro'n ko qibla bana liya aur unki taraf rukh karke namaz padhne lage. Qabro'n ko sajda-gah banana, goya qabro'n par masjid banana hai. Isi tarha iska aks yaane qabro'n par masjid tameer karna qabro'n ko sajda-gah banalena hai.*⁴¹ *Ye bilkul waazeh hai, isi liye Allah Ta'ala ne yahood par laanat farmai hai. Kyou'nke isme Ambiya ki taazeem o takrem mein be-jaa ghuloo paaya jaata hai.*

Qazi Baizawi رحمہ اللہ farmate hain: *“Yahood ambiya ki taazeem mein unki qabro'n ka sajda karte the. Unki qabro'n ko qibla banate aur namaz mein qabro'n hi ki taraf rukh karte the. Goya unho'n ne qabro'n ko buth bana liya tha. Isi wajah se Allah ne in par lanat farmai aur musalmano ko is amal e badd se mana farmaya”.* (Hawaala mazkoor)

Mulla Ali Qari is nahi ki illat bayan karte hue tehreer farmate hain: *“Qabar ki taraf rukh karke namaz padhne mein saahab e qabr ki ghuloo amez taazeem paai jaati hai. Goya ke isey ma'abood kar darja diya gaya hai. Qabar ki taraf rukh karke namaz padhne ka maqsad agar waqai qabar yaa saheb e qabar ki taazeem ho to ye kufr hai. Is liye agar koi namaz Allah hi ke liye padhe, lekin qabar ki taraf rukh karke padhe to ek kafiraana amal ke saath tashabe ki wajah se ye bhi makrooh tehreemi aur haraam hai”.*⁴²

Qabar ko qibla banane aur uski taraf rukh karke namaz padhne ki qatai mumaneat sareeh hadees mein bhi warid hai.

Pehli Hadees:

Abu Mursad Ghanawi رحمہ اللہ se riwayat hai ke Rasool Allah صلی اللہ علیہ وسلم ne farmaya: *Qabaro'n par baitho, naa unki taraf rukh karke namaz padho.*⁴³

عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا.

Doosri Hadees:

Hazrat Anas رضی اللہ عنہ bayan karte hain ke main ek qabar ke qareeb namaz padh raha tha. Hazrat Umar رضی اللہ عنہ ne dekha to kehne lage qabar-qabar, maine nigha asmaan ki taraf uthaai. Kyou'nke main samjha ke qamar-qamar keh rahe hain. To Hazrat Umar رضی اللہ عنہ ne farmaya qabar keh raha hoo'n, uski taraf rukh karke namaz mat padho.⁴⁴

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ أَصَلُّ قَرِيبًا مِنْ قَبْرِ فَرَّانِي عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الْقَبْرُ الْقَبْرُ فَرَفَعْتُ بَصَرِي إِلَى السَّمَاءِ وَ أَنَا أَحْسِبُهُ يَقُولُ الْقَمَرُ فَقَالَ: الْقَبْرُ الْقَبْرُ فَرَفَعْتُ بَصَرِي إِلَى السَّمَاءِ وَأَنَا أَحْسِبُهُ يَقُولُ الْقَمَرُ فَقَالَ إِنَّمَا أَقُولُ الْقَبْرَ لَا تُصَلِّ إِلَيْهِ.

⁴¹ Yaane qabar ki taraf rukh karke sajda o namaz adaa karna qabar par masjid banana hai. Kyou'nke har wo jagah masjid hai, jaha'n sajda kiya jaae. Isi tarha qabar par masjid tameer karne ka maa-haasil aur anjam ye hoga ke qabar ko qibla bana liya jaaega. Iske paas namaz padhne ko barkat o saadat ka zariya samjha jaane lagega aur ye cheez rafta rafta qabar hi ko masjood o maqsood bana degi.

⁴² Mirqah Sharah Mishkat: V2 P372

⁴³ Saheeh Muslim: V1 P312; Sunan AD: V2 P43; Sunan Nisai: 124; Jaame Tirmizi: V1 P136; Sharah Ma'ani ul Asaar Tahawi: V1 P296;

Sunan Bayhaqi: V3 P435; Musnad Ahmad: V4 P135; Tareekh Ibne Asaakir: V2 P151-152 (Is hadees ki sanad ko Imam Ahmad رحمہ اللہ ne jaiyyad kaha hai. Shaikh ul Islam Muhammad bin Abdul Wahhab رحمہ اللہ ke poote Shaikh Sulaiman ne Hashiya A'ali al Muqna'a: V1 P125 mein is hadees ko *muttafiq a'alai* likha hai. Magar ye inka wahem hai. Albatta: P281 par sirf Muslim ka hawaala diya hai aur ye Saheeh hai. Shaikh se is tarha ke bohut tasamehaat hue hain, is liye unki takhreej par etemaad kar lena theek nahi.

⁴⁴ Al Matalib ul A'aaliya: Kitab us Salah: # 259-350

Teesre Ma'ane:

Qabar par masjid tameer karna, ye ma'ane Imam Bukhari رحمہ اللہ ne ikhteyar kiya hai. Chunache unho'n ne Hazrat Ayesha رضی اللہ عنہا se marwi Fasl Awwal ki pehli hadees ka *tarjumatul baab* in lafzo'n mein munaqqid kiya hai.

Qabro'n Par Masjide'n Banaane Ki Karaahat Ka Bayan.

بَبُ مَا يُكْرَهُ مِنْ إِتْخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ

Isse Imam Bukhari رحمہ اللہ ne is haqeeqat ki taraf ishara kiya hai ke qabar ko sajda-gah banana ki mumaneat qabar par masjid banana ki mumaneat ko mustalzim hai. Ye baat bilkul waazeh hai, Allama Manaadi رحمہ اللہ se is ma'ane ki tasreeh ka zikr kar guzar chuka hai.

Haafiz Ibne Hajar رحمہ اللہ ne is hadees ki sharah mein Allama Kirmani ki ye taujeeh naqal ki hai: *“Hadees ka mafaad ye hai ke qabar ko sajda-gah banana mamnoo hai aur baab ka madlool o mafhoom ye hai ke qabar par masjid tameer karna mana hai. Hadees aur baab ka mafhoom ek doosre ke ba zaahir mutaghaayar hai. Magar is taghayar ke bawajood dono mein dar-haqeeqat talaazum hai”* (Yaane qabar ko sajda-gah banana qabar mein masjid banana ko mustalzim hai aur qabar par masjid banana ka laazmi nateeja ye hoga ke qabar ko sajda-gah bana liya jaaega).

Hazrat Ayesha Siddiqa رضی اللہ عنہا ne hadees ke aakhri mein jo ye farmaya hai ke *“Agar ye dar naa hota ke qabar e Nabawi ﷺ ko masjid bana liya jaaega to isey khuli jagah mein banaya jaata”*. To isse isi haqeeqat ki taraf ishaara maqsood hai. Hazrat Siddiqa رضی اللہ عنہا ka matlab ye hai ke yahood o nasaara is wajah se mustahiq laanat qaraar paae ke unho'n ne adaa e namaz ke liye qabaro'n ko muntakhab kiya, inko sajda-gah banaya.

Jiska laazmi nateeja ye bhi hua ke qabro'n par baaqaaeda qubbe aur masjide'n tameer ki gae'n. Isi liye Sahaba Ikram رضی اللہ عنہم ne qabar e Nabawi ﷺ ko hujra mein banaya. Unhe'n khatra tha ke agar wo khuli jagah mein banadi gai to log iske paas namaz padhne ka khusoosiyat ke saath qasd o iraada kare'nge aur isey ehmiyat dene lage'nge. Ye dekh kar aainda koi is par masjid tameer kardega, to wo bhi yahood o nasaara ki tarha laanat khudawandi mein giraftar ho jaaega.

Is ma'ane ki taaeed Hasan Basri رحمہ اللہ ke is qaul se bhi hoti hai, jisko Ibne Sa'ad ne Tabaqaat mein ba-sanad e saheeh naqal kiya hai. Hasan Basri رحمہ اللہ farmate hain: *“Sahaba ne mashwara kiya ke Aap ﷺ ko masjid mein dafan kare'n. Magar Hazrat Ayesha Siddiqa رضی اللہ عنہا ne iski mukhalifat ki aur farmaya Rasool Allah ﷺ ka sar mubarak meri god mein tha, jab Aap ﷺ ne ye farmaya ke in qaumo'n par Allah ki laanat jinho'n ne apne ambiya ki qabro'n ko masjid banaliya (Hasan Basri farmate hain) Isi wajah se Sahaba رضی اللہ عنہم ne ba-ittefaq e raae Aap ﷺ ko hujra e Ayesha رضی اللہ عنہا mein jaha'n aapki wafat hui thi, dafan kiya”*.⁴⁵

Ye riwayat agarche *Mursal* hai, Do (2) baato'n par dalaalat kar rahi hai.

1. Qabro'n ko masjid banana, jisey hadees e nabawi mein mastujab e laanat qaraar diya gaya hai. Jab Hazrat Ayesha Siddiqa رضی اللہ عنہا ke nazdeek is masjid ko bhi shamil hai. Jisme tameer ke baad koi qabar banai jaae, to is masjid ko ba-darja oola shamil hoga, jo qabar hi par banaai gai ho.
2. Hazrat Ayesha Siddiqa رضی اللہ عنہا ne irshad e Rasool ﷺ ka jo matloob samjha tha, tamaam Sahaba رضی اللہ عنہم ne isse ittefaq kiya aur isi ke mutabiq amal kiya.

Masjid Mein Qabar:

Behre kaif is hadees se ye saabit hua ke qabar par masjid banane mein qabar banane mein koi farq nahi hai. Dono hi soorate'n haraam hain, kyou'nke khatra qabro'n ki taazeem, jo quboor-parasti ka zariya aur buth-parasti ka pesh-kheema hai. Dono soorato'n mein yaksa'n taur par maujood hai. Isi bina par Haafiz Iraqi ne ye kaha hai ke:

⁴⁵ V2 P241

“Agar kisi ne is niyyat se masjid tameer ki, ke isey marne ke baad isi masjid ke kisi hissa mein dafan kiya jaae to wo maloon hai aur isko dafan karna haraam hai. Aur agar isne ba-waqt e tameer dafan karne ki shart lagaai ho to ye laghoo aur baatil hogi. Kyou’nke ye shart waqf masjid ke khilaf aur uske manaafi hai”.

Haafiz Iraqi ka ye qaul Allama Manawi ne *Faiz ul Qadeer*⁴⁶ mein naqal kiya hai aur isse ittefaq kiya hai. Maloom hua ke deen e islam mein masjid aur qabar ka ijtema jaaez nahi hai. Tauheed e khaalis ka taqaaza yehi hai ke dono ek doosre se door rehe’n.

Is teesre ma’ane ki taa’eed fasl e awwal ki paachwee’n (5th) hadees se bhi hoti hai. Aap ﷺ ne irshad farmaya: “*Jab in (nasaara) mein koi nek aadmi faut ho jaata tha to wo log iski qabar par ibaada-gaah bana lete the. Yehi log qiyaamat ke din Allah ke nazdeek badd-tareen makhlooq ho’nge*”.

Ye hadees ambiya o saleheen ki qabar par masjid banane ki hurmat ke suboot mein nass e sareeh hai. Kyou’nke isme saraahat ki gai hai ke (nasaara, isaaiyo’n) ke indAllah badd-tareen makhlooq hone ka sabab ye hai ke wo qabro’n par ibadat-gaah’e’n tameer karte hain.

Teesre ma’ane ki taa’eed darj e zail hadees se bhi hoti hai:

Hazrat Jabir رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne qabar ko pukhta karne, is par baithne aur is par kuch tameer karne se mana farmaya hai.⁴⁷

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقَعَّدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ.

Ye nahee, jaise aam qabar par qubba waghaira banana ko shamil hai. Isi arha qabar par masjid banana ko bhi shamil hai. Balke yehi nahee o mumaneat ki ziyaada mustahiq hai.

Is tafseel se saabit hua ke *Qabar ko masjid banane ka ma’ana o matlab* qabar par masjid tameer karna bhi saheeh hai. Lafz *اَتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ* is ma’ane par dalaalat karta hai. Is liye qabar ko sajda-gah aur qibla banane ki khatir qabar par masjid tameer karna bhi nahi o mumaneat mein dakhil aur haraam hai.

Qabar Par Masjid Banane Ka Matlab:

Imam Shawkani رحمته الله *Sharah as Sudoor Fee Tahreem Rafa’a al Quboor* mein Jabir رضي الله عنه ki hadees e mazkoor ki sharah karte hue tehreer farmate hain: “Agar koi ye kahe ke hadees mein khaas qabar (yaane iski do (2) gaz zameen) ke oopar bana o tameer se mana kiya gaya hai (naa ke uske ird gird yaa qareeb, paas mashahid o masaajid tameer karne se) to iska jawab ye hai ke kabhi aur kahee’n bhi aisa nahi dekha yaa suna gaya hai ke qabro’n ki taazeem mein log khas qabro’n par rauza ya masjid tameer karte ho’n. Dar-haqeeqat ye mumkin hi nahi hai. Lehaza Nabi ﷺ ke hukum ka ma’ane qaraar dena goya Aap ﷺ par ye ilzam rakhna hai ke Aap ﷺ a’abas aur be-matlab baat bhi kehthe the. Al a’ayaaz billah. Zaahir hai ke ma’ane isi cheez se kiya jaa hai, jo zer e amal aati yaa aasakti ho. Jo

⁴⁶ V5 P274

⁴⁷ Saheeh Muslim: V1 P312; Tirmizi: V1 P136; Musnad Ahmad: V3 P339-399; Musannaf Ibne Abi Shaiba: V4 P134 ye hadees bila-shubha saheeh hai. Koi bhi jo usool e tasheeh o tazeef ka ilm rakha ho, iske saheeh hone mein shak nahi kar saka. Kausari (T: Zahed Kausari) ne isey jo is binaa par za’eeif kaha hai ke iski sanad mein ek raawi Abu Zubair *Mudallis* hai aur isne ye hadees ma’ane’an riwayat ki hai. To isse dhoka nahi khana chaahiye, kyou’nke Saheeh Muslim aur Musnad Ahmad mein tahdees ki saraahat maujood hai. Main nahi samajha ke Kausari ko iska ilm nahi raha hoga. Magar ye in muqallideen ki purani aadat hai, ke jo hadees mufeed matlab hogi isey saheeh aur jo khilaf hogi isey khwah-ma-khwah za’eeif qaraar dene ki koshish kare hain. Kausari is baare

mein ahle ilm ke yaha’n kaafi mashoor hain. Unki is rawish ke kuch namune meri kitab *Al Ahadees uz Zaeefa* mein mile’nge. Mulhaeza ho hadees # 23, 24, 25

Al Gharz hadees e mazkoor saheeh hai. Abu az Zubair iski riwayat mein munfarid nahi hai. Balke Sulaiman bin Musa (Musnad Ahmad waghaira) aur Abu Nazrah (zail Tareekh Baghdad la Ibne Naja 10/201/1 ne iski matabeat ki hai. Imam Tirmizi ne is hadees ki riwayat o tasheeh ke saath ye bhi kaha hai ke *Ye hadees Hazrat Jabir رضي الله عنه se mutaddid turq se marwi hai.*

Is hadees ki ek shahid Musnad Ahmad mein Umme Salma رضي الله عنها se aur doosri Abu Saeed Khudri رضي الله عنه se marwi hai. (Kawakib ad Duraari: P86,87 Tafseer 548)

naamumkin ul amal ho, isse rokna kya ma'ane?... aur zer e amal yehi soorat aati rahi hai ke log qabro'n ke qareeb charo'n taraf se masjid aur mashahid tameer karte hain. Huzoor ﷺ ne isi se mana farmaya hai. Khaas qabar ke muttasil charo'n taraf hath do-hath oonchi diwar qaaem karna yaa qabar ke atraaf o jawaanib mein is tarha qubbe, masajid aur mashahid tameer karna ke qabar iske andar ho (beech mein yaa kisi gosha mein) ye sab arbi zuban o muhawre ki roo se بِنَاء عَلَى الْقَبْرِ ka misdaaq hai. Jisse Aap ﷺ ne ba-taakeed mana farmaya hai. Arabi muhawra hai:"

Baadshah ne falaa'n shaher yaa falaa'n gao'n par faseel tameer karaai.

بَنَى السُّلْطَانُ عَلَى مَدِينَةٍ كَذَا أَوْ قَرْيَةٍ كَذَا سُورًا.

Halaa'nke faseel e shaher yaa gao'n ke atraaf o jawanib mein tameer ki jaati hai.

Nez kaha jaa hai:

Falaa'n ne falaa'n ilaaqa mein masjid banwai.

بَنَى فُلَانٌ فِي الْمَكَانِ الْفُلَانِ مَسْجِدًا.

Hala'nke masjid is khitta ke kisi ek hissa mein hoti hai. Is liye jo ye samajhta hai ke qabar ke atraaf o jawaanib mein ameer shuda masajid o mashahid par Bana a'alal qabr ka itlaaq nahi hoga, wo arabi lughat aur zuban o muhawre se qata'an naa-waqif hai".

Qabar Par Tameer Shuda Masaajid Mein Namaz Jaez Nahi:

Ahadees muaqaddima se ye mas-ala bhi bilkul waazeh hai ke in masjido'n mein jinke andar qabar ho, khwah wo qabar par tameer ki gai ho'n yaa unke andar baad mein qabar banaai gai ho. Namaz padhna naajaez aur mamnoo hai. Kyou'nke in ahadees mein qabar par masjid tameer karne ki nahee o mumaneat in masjid ke andar namaz padhne ki mumaneat ko musalzim hai. Is liye ke usool ye hai ke waseela o zariya ki mumaneat maqsood bil-waseela ki mamnuhiyat ko mustalzim hoti hai. (Yaane kisi shae tak poho'nchne ke zariye se door rehne ki hidayat ka matlab o maqsad ye hota hai ke wo shae bajaee khud mamnoo hai isse isse door raha jaae aur ye baat bilkul zahir hai ke asal maqsood aqaamat namaz hai aur masjid ki tameer iska ek zariya, so jab qabro'n par masjid tameer karna hi mamnoo aur naajaez hai, to unme namaz padhna ba-darja e oola mamnoo aur naajaez hoga).

Ek Misaal:

Misaal ke taur par jab shariyat ne sharab ki khareed o farokht se mana kar diya to sharab-noshi ki mumaneat bhi is nahee dakhil hai. Balke sharab-noshi ki mumaneat ba-darja e oola hogi, ke wohi asal maqsood hai aur khareed o farokht iska ek waseela o zariya.

Ye haqeeqat azhar min ash-shams hai ke qabro'n par masjid banana ki mumaneat ka maqsad isme namaz padhne se rokna hai. Jaise har gao'n aur mohalla mein masjide'n tameer karne ke hukum ka mansha mahez masjide'n bana dena nahi, balke asal maqsad unme namaz qaaem karna hai. Ek aur misaal ke zariye ham iski mazeed wazaahat karte hain.

Doosri Misaal:

Agar koi shakhs kisi ghair-abaad ilaaqe aur wiraane mein masjid tameer kare, jaha'n koi namaz padhne waala naa ho to aise shakhs ko masjid tameer karne ka sawab nahi milega. Balke wo mere nazdeek gunah-gaar hoga. Kyou'nke usne Allah ki inaayat karda nemat, maal o daulat ko be-jaa sarf karke taze'ee⁴⁸ e maal zulm kiya hai.

⁴⁸ T: P52

Shaare ka tameer masjid ka hukum dena dar-haqeeqat unme namaz padhne ka hukum dena hai. Isi tarha qabro'n par masjid banana se rokna, dar-haqeeqat isme namaz padhne se rokna hai. Ye baat itni waazeh hai ke adna aqal rakhne waala bhi ba-khoobi samajh sakta hai.

Teeno Ma'ane Muraad Lena Raajeh Hai.

Jaisa ke bayan kiya gaya hai, ahadees e saabeqa fasl e awwal mein *Qabro'n Ko Masjid Banane* ke teen ma'ane ho sakey hain. Qabro'n ko sajda-gah banana. Dua o namaz ke waqt qabar ko qibla banana aur qabar par masjid ameer karna. Ye Nabi ﷺ ke *Jawame ul Kalim* mein se hai aur mazkoora teeno ma'ane ko shamil hai.

Imam Shafai رحمه الله Ka Qaul:

Imam Shafai رحمه الله ke nazdeek baek waqt teeno ma'ane muraad hain. Chunache wo *Kitab ul Umm*⁴⁹ mein farmae hain: *“Main is baat ko makrooh (haram) samajha hoo'n ke qabar par masjid tameer ki jaae yaa qabar zameen ke bilkul barabar banai jaae. Yaa aisee qabar par namaz padhi jaae, jo zahir ho yaa kisi qabar ki taraf rukh karke namaz padhi jaae. Agar koi qabar ki taraf rukh karke namaz adaa kare to namaz to ho jaaegi magar wo shakhs ek haraam ka murtakib aur gunahgar hoga (yaane agar Allah ke liye namaz padhne ki niyyat rahi ho, warna is namaz se agar kahee'n qabar yaa saheb e qabar ki taazeem rahi ho to ye kufr hai. Jaisa ke P44 par Mulla Ali Qari ke kalaam mein ye baat guzar chuki hai) Mujhe Imam Maalik رحمه الله ne khabar di ke Rasool Allah ﷺ ka irshad hai: “Yahood o Nasaara par Allah ki phitkaar, ke unho'n ne Ambiya ki qabro'n ko masjid bana liya” Main (shafai) qabaro'n par masjid banane ko makrooh (haram) samajhta hoo'n. Aap ﷺ ne ye pasand nahi farmaya ke kisi bhi musalman ki taazeem mein ghuloo kiya jaae aur uski qabar ko masjid bana liya jaae, is liye ke mustaqbil mein isse fitna o gumrahi phailne ka khara hai”.*

Dekhiye Imam Shafai رحمه الله ne apne kalaam mein hadees ke teeno ma'ane se isedlal kiya hai. Yaa is baa ki khuli daleel hai ke wo uska aam aur jaame ma'ane murad lete hain.

Baaz Ulama e Hanafiyya Ka Qaul:

Mohaqqiq Mulla Ali Qari رحمه الله ne baaz ulama e hanafiyya ka bhi yehi qaul (aam ma'ane muraad lena) naqal kiya hai. *Mirqaa Sharah Mishkat*⁵⁰ mein tehreer farmae hain *“Yahood o Nasaara ki malooniyat ka sabab yaa to ye hai ke wo apne ambiya ki taazeem mein unki qabro'n ko sajda karte the aur ye shirk e jalee hai yaa ye sab hai ke wo namaz padhne ke liye aise muqamaat ka intekhab karte the, jaha'n ambiya madfoon hain. Unki qabro'n par sajda karte aur qabro'n ko qibla banakar namaz adaa karte the, wo samajhte the ke is tarha Allah ki ibaadat bhi ho jaaegi aur ambiya ki ziyada se ziyada taazeem bhi. Halaa'nke ye bhi shirk hai, shirk e khafee, kyou'nke isme makhlooq ki aisee taazeem paai jaati hai, jiski shariyat mein koi gunjaesh nahi hai. Nabi ﷺ ne in sab baato'n se apni ummat ko baaz rehne ki isi liye taakeed farmai ke isme tareeqa e yahood ki mushabeहत paai jaati hai yaa wo shirk e khafee ko mutzimn⁵¹ hain. Hamare ulama e hanafiyya mein se baaz shareheen e hadees ne irshad e Nabawi ﷺ ki yehi tashreeh farmai hai. Iski taakeed hadees ke is tukde se bhi hoti hai, jo baaz turq mein maujood hai. Yaane وَيُحَدِّثُوا مَصْنَعُوا jiska malab ye hai ke Aap ﷺ ummat ko in buraiyo'n se daraa rahe hain, jinke yahood o nasaara murakib hue”.*

Ambiya ki ghayat taazeem mein unki qabro'n ko masjood bana lena jaisa ke Mulla Ali Qari رحمه الله ne zikr kiya hai. Agarche yahood o nasaara se musa'abad nahi hai. Magar mera khayal ye hai ke ye ma'ane irshad e Nabawi ﷺ اِتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ka ma'ane mutabadir⁵² nahi hai, balke is juz ka zaahir ma'ane ye hai ke yahood o nasaara ne Allah ki bandagi ke liye ambiya ki qabro'n ko in maano mein masjid bana liya tha jinki tashreeh guzishta safhaat mein

⁴⁹ V5 P246

⁵⁰ V1 P456

⁵¹ T: 54

⁵² T: Jald zahen mein aane waala, Jald nikalne waala (Persian word – from Urduwan website)

guzar-chuki hai. Wo is husn e zan mein muhtala ho gae ke jaha'n ambiya madfoon hain. Waha'n namaz o ibaadat ziyaada khair o barkat ka baais hai. Lekin yehi cheez ba-tadreej unke shirk e jalee mein muhtala hone ka sabab ban gai aur imtedaad e zamana ke saath qabre'n asal masjood o ma'abood qaraar paae'nge. Jaisa ke Mulla Ali Qari ne bayan farmaya hai aur jo log bhi in yahood o nasaara ke nuqoosh qadam ki paerwee kare'nge wo shirk mein giraftar hone se bach nahi sakte. اَعَادَ نَا اللّٰهُ مِنْهُ

Teesri Fasl - Qabro'n Par Masjid Banaana Gunah e Kabeera Hai:

Qabro'n par masjid banana ka ma'ane o matlab waazeh ho jaane ke baad munaasib maloom hua hai ke fasl e awwal mein zikr shuda ahadees par ek nazar daal le'n aur ulama ke aqwaal ki raushni mein in ahadees se *Qabro'n Ko Masjid Banane* ka hukum maloom kare'n.

In ahadees e kareema par jo bhi ghaur o fikr karega uske liye ye haqeeqat roz e raushan ki tarah a'ayaa'n ho jaaegi ke *Qabro'n Ko Masjid Banaana (ba-shamool ma'ane salaasa)* haram, balke gunah e kabeera hai. *Kyou'nke is فعل fe'l ke murtakib ko maloon aur Allah ke nazdeek badd-tareen makhlooq qaraar diya gaya hai aur is tarha sakht waeed gunah e kabeera hi par ho sakti hai.*

Mazaahab e Arba:

Hambalai, Shafai, Hanafi, Maaliki charo'n mazaahab ke ulama ka is amr par ittefaq hai ke qabro'n ko masjid banana haraam hai aur baaz ulama ne tasreeh ki hai ke ye فعل fe'l gunah e kabeera hai. Ham zail mein mazaahab e arba ki tafseel pesh kar rahe hain.

Shafaiyya Ka Mazhab:

(Ulama e Shafaiyya ne qabro'n par masjid banane ko gunah e kabira qaraar diya hai) Chunache faqeeh o mohaddis Ibne Hajar Haihami رحمه الله kabaer ko shumar karte hue farmae hain, Kabaer 93-98 ye hain: "*Qabro'n ko masjid banan, qabro'n par chiragh jalaana, qabro'n ko buth banana, qabro'n ka awaf karna, qabro'n ko choomna aur qabro'n par namaz padhna ye sab gunah e kabira hain*".⁵³

Suboot mein chand ahadees e kareema zikr karne ke baad P111 par tambeeh ke zer e unwan tehreer farmate hain: "*Mazkoora 6 umoor ka kabaer mein shumar baaz shafai ulama ke kalaam mein sarahatan muajood hai, unho'n ne ye raae goya unhi ahadees ki raushni mein qaaem ki hai. Jinka hamne abhi zikr kiya hai. Qabro'n ko masjid banana gunah e kabira hai, ye baat bilkul waazeh hai. Kyou'nke quboor e ambiya o solaha ko masjid banane waale ko maloon aur roz e qiyaamat indAllah badd-tareen makhlooq qaraar diya gaya hai. Isse maqsood dar-haqeeqa hamari tahzeer hai. Chunache ek riwayat mein hai يُحَذَّرُ مَا صَنَعُوا yaane qabro'n ko masjid banane waalo'n ko maloon aur badd-tareen makhlooq qaraar dene se Aap ﷺ ka maqsad apni ummat ko is فعل fe'l e qabeeh se daraana aur door rakhna hai ke wo bhi agar is buraai ki murtakib hui to laanat e ilaahi ki zid mein aajaaegi... Isi sabab se hamare ashaab (ulama e shafaiyya) is baa ke qaael hain ke ambiya o solaha ki qabro'n ki taazeem aur unse husool e barkat ki niyyat se unki araf rukh karke namaz padhna haraam hai. Isi tarha tabarrukan o taaziman qabro'n ke oopar namaz padhna bhi haraam hai aur is فعل fe'l ka gunah e kabira hona ahadees e saabeqa se bilkul ashkaar hai*".

Qabro'n Ke Paas Namaz:

Baaz hambali ulama ne ye tasreeh ki hai ke qabar ke paas isse tabarruk haasil karne ki niyyat se namaz padhna, Allah aur uske rasool ki sakht mukhalifat karna hai aur ek aisa deen ejaad karna hai, jiski Allah ne hargiz ijazat nahi di hai. فعل Fe'l e mazkoora se hadeeso'n mein ba-saraahat o taakeed kiya gaya hai aur uski mamnooiyyat o hurma par ulama e ummat ka ijma hai. Kyou'nke qabro'n ke paas namaz padhna unhe'n sajda-gah banana aur in par (rauza o masjid) tameer karna hi shirk ka sabse badaa aur buniyadi sabab raha hai.

Ek Ishkaal Aur Uska Jawab:

⁵³ Az Zawaajir A'an Iqteraf ul Kabaer: V1 P120

Baaz ulama ne likha hai ke qabro'n par masjid banana makrooh hai. Maloom hua ka ye haraam nahi hai, kyou'nke kisi فعل fe'l ke makrooh hone ka matlab ye hai ke wo fee-nafsehi jaaez hai. Magar isse bachna oola hai. Yaane iska muqam nahee e tanzeehi ka hota hai.

Jawab ye hai ke qaul e mazkoora mein *makrooh* se muraad khilaf e oola nahi, balke haraam hai. Is liye ke ulama e islam ke mutalliq ye guman bhi nahi kiya jaa saka ke wo ek aise فعل fe'l ko jaaez kahe'nge jiske murtakib ko Aap ﷺ ka maloon qaraar dena mutawatir saabit ho.

Qabro'n Par Tameer-shuda Masaajid Ka Hukum:

Behre-kaif qabro'n par tameer shuda masjido'n aur qubbo'n ko mandham kar dena wajib hai. Kyou'nke ye masjid e ziraar se bhi ziyaada zarar rasaa'n hain. Unki buniyad Rasool Allah ﷺ ki nafarmani par hai. Aap ﷺ ne qabro'n par tameer o bana se mana famraya hai aur oonchi qabro'n ko barabar kar dene ka hukum diya hai. Isi arha qabro'n par se qandeel aur chiragh ko bhi phaink dena wajib hai aur in par chiragh batti ki nazar maanna ghalat aur najaaez hai. انتهى كلام الهيئتي

Allama Haithami رحمه الله ki is hakimaana, faazilaana bahes ko Allama Aloosi ne bhi naqal kiya hai aur isse ittefaq kiya hai.⁵⁴

Haithami رحمه الله ke kalaam mein *baaz ulama* se ishaara ghaleban Imam Shafai رحمه الله ki taraf hai. Chunache P51 par imam mausoof ka ye qaul guzar chuka hai ke:

Main makrooh samajha hoo'n ke qabar par masjid banai jaae.

وَأَكْرَهُ أَنْ يُبْنَى عَلَى الْقَبْرِ مَسْجِدًا....

Beshak Imam Shafai رحمه الله ke muttabe-een ka maslak yehi hai ke qabar par masjid banana makrooh hai, jaisa ke *Tehzeeb* aur uski sharah *Majmua* mein mazkoor hai aur hairat zaa amr ye hai ke in kitabo'n mein karaahat par istedlal baaz unhi ahadees se se kiya gaya hai, jo fasl e awwal mein bayan ki gai hain. Halaa'nke wo ahadees بَنَاءِ مَسْجِدٍ عَلَى الْقَبْرِ ki hurmat aur uske faail ko maloon qaraar dene mein qatai aur sareeh hain. Agar shafaiyya ki muraad karaaha se karaahat e tehreemi hoti to maamla qareeb tha. Lekin unke nazdeek yaha'n karahat e tanzeehi muraad hai. Is liye inka mazkoora ahadees se isedlal ghair maqool aur be-jod hai.

Lafz e Karaahat Ka Sharai Maana Aur Imam Shafai رحمه الله Ki Muraad:

Imam Shafai رحمه الله ka kalaam mein lafz e *karaahat* ko karaaha e tehreemi par mahmool karna mere nazdeek mustaba'ad nahi, balke muaiyyan hai. Kyou'nke yehi iska sharai ma'ana hai. Quran e Hakeem aur hadees shareef mein isi ma'ane mein istemal kiya gaya hai aur Imam Shafai رحمه الله quran e hakeem ke usloob se behad mutassir hain. Is liye unke kalaam mein jab koi aisa lafz miley, jiska quran mein koi khaas ma'ane ho to isey isi ma'ane qurani par mahmool karna laazim hai. Muta-akkhireen ka waza'a karda istelaahi ma'ane muraad lena hargiz durust nahi.

Quran e Kareem mein irshad e khudawandi hai:

Kufr, Fusooq Aur Isiyaan Ko Makrooh Qaraar Diya.⁵⁵

وَكُرْهُ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ

Sab jaante hain ke ye umoor mahez khilaf e oola nahi, balke qata'an haraam hain. Pas maloom hua ke makrooh ka ma'ane haraam hai. Imam Shafai رحمه الله ke kalaam mein bhi اكْرَهُ *Ikrah* (main makrooh samajhta hoo'n) se yehi hurma ka ma'ane murad hai. (Wallahu A'alam)

⁵⁴ Tafseer e Rooh ul Ma'ani: V5 P31

⁵⁵ Surah Hujarat 49: 7

Is baa ki taaeed isse bhi hoi hai ke Imam mausoof ne aagey ye farmaya hai ke agar koi qabar ki taraf rukh karke namaz padhe to namaz ho jaaegi. Magar wo سَيِّئٌ *sayyiah* ka murtakib hoga aur usloob e quran mein سَيِّئٌ *sayyiah* ba-maane *haraam* hai. Chunache Surah Isra mein Allah Paak ne qatal e aulaad, zina aur qatal e nafs waghaira af-aal ko jo bila-shubha haraam hain, makrooh e saiyiah kaha hai:

Un Sab Kaamo'n Ki Buraai Tere Rabb Ke Nazdeek Sakht
Naapasand Hai.⁵⁶

كُلُّ ذَلِكْ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

Hadees shareef mein hai ke Allah Ta'ala ne tumhare liye qeel o qaal, kasrat e sawal aur azaa-a'at e maal ko makrooh qaraar diya hai. Is hadees mein bhi makrooh ba-maane *haraam* hai.

Salaf lafz e karahat ko is ma'ane mein istemal karte the. Jis ma'ane mein wo Quran o Hadees mein mustamil hai. Muta-akkhireen ne albatla karaahat ko ليس بحرام *laisa bi-haram* aur khilaaf e oola ke ma'ane mein istemal kiya hai aur phir kuch logo'n ne muaqaddimeen e salaf ke kalaam ko jadeed istelaahi ma'ane par mahmool karne ki ghalati ki. Is silsila mein qabeeh tareen ghalati ye hai ke kalaam e ilaahi aur kalaam e Nabawi ﷺ mein bhi lafz e *karaaha* aur *laa yambaghi* ko khilaf e oola ke ma'ane mein le liya gaya.

Qabro'n ko masjid banane se mutalliq Imam Shafai رحمه الله ke kalaam mein karahat se muraad hurmat hi hai. Iski taaeed isse bhi hoti hai ke imam sahab ka usool ye hai ke nahee ki asal tehreem hai. Magar jaha'n ko qareena saarefa maujood ho ke yaha'n nahee hurmat ke bajaee doosre ma'ane ke liye hai, waha'n doosra ma'ane murad hoga. Unho'n ne apni kitab Ar Risaala: P343 aur Jama'a al Ilm: P125 mein is usool ki tasreeh farmai hai aur mas-ala zer e bahes ki jisne bhi dalaael ke saath tehqeeq ki hogi, isey ye maalom hoga ke yaha'n koi aisa qareena saarefa maujood nahi hai. Jiski bina par ahadees e saabeqa mein warid nahee se iske asli ma'ane tehreem ke bajaee koi doosra ma'ane muraad liya jaae. Bana-bareen main yaqeen ke saath kehta hoo'n ke is mas-ala mein Imam Shafai ka mazhab tehreem hi hai. (Yaane unke nazdeek qabro'n ko masjide'n banana, ba-shamool ma'ane salaasa haraam hai) Khusoosan is wajah se ke Imam Sahab ne hadees قَاتِلِ اللَّهَ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ zikr karne ke baad is فعل *fe'l* ke makrooh hone ki saraahat farmai hai. (Aur hadees ka lab o lehja saaf batla raha hai ke ye فعل *fe'l* haraam hai) Is liye Haafiz Iraqi jo sahafai ul mazhab hain, agar بناء مسجد على القبر ke haraam hone ki sarahat farmae'n o is par chandaa'n tajjub nahi hona chaahiye. Ke yehi unke imam matboo ka mazhab hai.

Zaroori Tambeeh:

Ahle ilm par wajib hai ke wo ye baat nigha mein rakhe'n ke alfaaz arabiyya ke jadeed aur muakkhireen ke waza'a karda ma'ane in alfaaz ke qadeem (maroof indal arab) ma'ane se baho mukhtalif hain. Quran arabi zuban mein nazil hua hai. Is liye zaroori hai ke uske mufarradaa o murakkabaat ki tafseer in hi ma'ane o mafahim ke hudood mein ki jaae jo nuzool e wahee ke waqt indal arab maroof o musa'amal the. Muakkhireen ke waza'a karda istelaahi ma'ane hargiz muraad naa liye jaae'n. Warna andesha hai ke tafseer ghalat ho jaaegi aur mufassir ghair shaoori aur par Allah ke rasool ki taraf aisee baat mansoob kar dega, jo Allah aur rasool ne kahi nahi hai. Is silsila mein kalaam e ilaahi se lafz *karaaha* ki misaal guzar chuki hai. Doosri misaal kalaam e Nabawi ﷺ se mulaheza ho. Wo hai lafz *sunnat*.

Sunnat Ka Ma'ane:

Sunnat ka lughawi ma'ana tareeqa aur raasta hai, jo Nabi ﷺ ke har tareeqa aur qaul o فعل *fe'l* ko shamil hai. Wo farz ho yaa nafil, lekin istelaahat sunnat sirf is tareeqa e Nabawi ﷺ ko kehte hain jo farz naa ho. Is liye agar koi

⁵⁶ Surah Isra 17: 38

baaz ahadees masalan **يَا مَنْ رَغِبَ عَنْ سُنَّتِي..... عَلَيْكُمْ بِسُنَّتِي** waghaira mein warid lafz e sunnat ki tafseer (lais bi-farz) se kare to ye tafseer o tashreeh ghalat hogi. **فتنبه**

Hanafiyya Ka Mazhab:

Hanafiyya ka maslak bhi yehi hai ke qabar ko yaa qabar par masjid banana haraam hai. Chunache Imam Abu Hanifa **رحمته** ke shagird e Rasheed Imam Muhammad **رحمته** farmate hain: *“Ham ye jaaez nahi samajhte ke qabar se jitni miti nikaale isse ziyaada is par daali jaae. Isi arha qabar ko pukhta banana isko leepna, potna yaa iske paas masjid banana hamare nazdeek makrooh hai”*.⁵⁷

Yaad rahe ke aimam e hanafiyya lafz e karaahat jab mutlaq isemal kare hain to isse karahat e tehreemi muraad hoi hai. Ulama e hanafiyya mein Ibnul Maalik ne *qabro’n ko masjid banane* ko (ba-shamool ma’ane salaasa) sarahatan haraam kaha hai.

Malikiyya Ka Mazhab:

Malikiyya ka mazhab bhi is mas-ala mein tehreem hi hai. Chunache Imam Qurtubi Maliki **رحمته** apni tafseer mein (Fasl e Awwal ki) 5th hadees (Hadees e Ayesha **رضي الله عنها**) ko zikr karne ke baad tehreer farmate hain: *“hamare ulama ne farmaya ke ambiya aur ulama ki qabro’n ko masjid banana musalmano ke liye haraam hai”*.⁵⁸

Hambaliyya Ka Mazhab:

Is mas-ala mein ulama e hambaliya bhi tehreem hi ke qaael hain. Jaisa ke *Sharah Muntahi* waghaira kutub e hambaliya mein mastoor hai. Balke baaz ulama e hanabela ne to ye bhi tasreeh ki hai ke qabro’n par tameer-shuda masajid ke andar namaz baatil hai aur aisee masjido’n ko masmaar kar dena wajib hai.

Masjid e Ziraar Aur Muqamaat e Ma’asiyya:

Allama Ibnul Qaiyyim **رحمته** ne Zaad ul Ma’ad: V2 P22 mein Ghazwa e Tabuk se mustafad masael o fawaed ko bayan karte hue masjid e ziraar ka waaqea zikr kiya hai. Ye masjid munafeqeen ne tameer ki hi. Nabi **ﷺ** ko A ne isme namaz padhne se rok diya aur phir Aap **ﷺ** ne isey nazar e atish kar diya.

Ibnul Qaiyyim **رحمته** iske baad likhte hain ke ghazwa e tabuk se haasil shuda masael mein se ek ye hai ke in amam makanaat ko nazar e atish aur barbard kar dena chaahiye jaha’an Allah aur uske Rasool ki nafarmani aur ma’asiyyat ka irtekaab kiya jaa ho. Jaise Rasool Allah **ﷺ** ne Masjid e Ziraar ko khaakstar aur barbard kar dene ka hukum farmaya ha. Halaa’nke ba-zaahir wo masjid hi, isme namaz padhi jaati thi aur Allah Paak ka zikr kiya jaata tha.

Lekin haqeeqat mein iski tasees o tameer musalmano mein phoot daalne aur inka shiraaza muntashir karne ke liye ki gai thi hi aur wo munafeqaana karwaiyyo’n ka markaz thi. Lehaza har wo makan jiski ameer in aghraaz e faasida aur buraai ke liye ki gai ho Imam e Waqt⁵⁹ par wajib hai ke isko moattal karde. Isey masmaar karade yaa nazar e aatish karade yaa isme aisee munaasib tabdeeli paeda karde ke wo ma’asiyyat aur buraai ki jagah naa reh jaae.

Behrehaal jab masjid e ziraar ka ye hukum raha to shirk ke mazaher, mashahed o maqaabir, mazaraat aur khanqaahe’n jinke mujawar qabro’n mein madfoon solaha ko **مِنْ دُونِ اللَّهِ**⁶⁰ khuda ka misl o hamsar qaraar dene ki dawat dete hain, zaroor hai ke in sabko zameen-bos kar diya jaae.

⁵⁷ Kiab ul Asaar: P45

⁵⁸ Tafseer e Qurtubi: V1 P38

⁵⁹ Iska mafhoom e mukhalif ye hai ke imam e waqt yaa iske naaeb ke alaawa kisi par aisee masjid ka giraana waajib nahi. Yehi saheeh ghaur o fikr ka taqaaza hai. Kyou’nke ghair e imam agar isko

giraane par amaada ho jaae to isse musalmano ke andar nat-nae fitne aur fasaadaat ke sar uthaane ka khatra hai. Jo mumkin hai pesh e nazar masleha se kahee’n ziyaada zarar rasaa’n ho.

⁶⁰ Surah Baqara 2: 165

Isi tarha zaroori hai ke qohba-khane, mai-khane (night clubs, raqs gaahe'n, cinema, theater, waghaira waghaira) gharz fawahesh o munkiraat ke tamaam idaaro'n ko barbard kar diya jaae. Hazrat Umar Farooq ؓ ne is poori basti ko jisme sharab faroshi ho rahi hi, aag lagwadi thi. Aur Ruwaishid Saqafi ke sharab-khane ko nazar e aatish kar diya tha. Ruwaishid ko aap *Fuwaisiq* fisq-angez kehte the.⁶¹

Isi tarha jab Sa'ad bin Waqaas ؓ apne *mahel* mein rehne lage aur riaaya ke muamilaat se unki dilchaspi kam hogai to Hazra Umar ؓ ne is mahel (ke phaatak) ko nazar e aish kar diya.⁶² Aur khud Nabi ﷺ ne farz namazo'n ki jamat aur juma mein hazri tark karne waalo'n ko aag mein phoo'nk dene ka iraada farmaya tha.⁶³ Lekin jaisa ke aap hi ne bayan farmaya hai aurt'o'n aur baccho'n ka khayal karke juma o jamat mein haazri in par wajib nahi hai. Is iraada ko amali-jaama nahi pehnaaya.

Masjid Aur Qabar Yakja Nahi Ho Sakti:

Waqeat ghazwa e tabuk se mustafaad masael mein se ek ye bhi hai ke jo waqf neki aur qurbat ki niyyat se naa ho wo saheeh nahi hai. Jaisa ke masjid e ziraar ka waqf durust nahi hua. Lehaza har wo masjid mandham kardi jaaegi, jo qabar par tameer ki gai ho (yaane qabar iske andar zahir ho) isi tarha is maiyyat ko jo kisi masjid mein dafan ki gai ho, nikaal kar qabarastan mein dafan kar diya jaaega.

Is mas-ala ko Imam Ahmad ؓ waghaira ne wazaahat o saraahat ke saath bayan farma diya hai. Al-gharz deen e islam mein masjid aur qabar yakja nahi ho saki. Balke jo baad mein banaai jaae isey rok diya jaaega aur pehli bar-qarar rahegi aur agar qabar aur is par masjid dono saath hi banaai jaae'n to ye bhi jaaez nahi hai. Naa ye waqf saheeh hoga naa is masjid ke andar namaz padhna durust hoga.

Kyou'nke Rasool Allah ﷺ ne isse mana farmaya hai aur aise shakhs ko maloon qaraar diya hai, jo qabar ko masjid banaae, yaa qabar par chiragh batti kare.⁶⁴ Ye hai wo deen e islam jisey Allah Ta'ala ne apne Rasool ﷺ ko de kar bheja hai... Is islam ki ghurbaat ka jo haal hai tumhare saamne hai. A'ayaa'n raacha bayaan انتهى كلام ابن القيم

Mazaahab e Arba Ka Ittefaq:

Ulama mazaahab e mastooraa bila tasrihaa se ye haqeeqat washgaaf ho gai ke charo'n mazhab ke ulama ahadees e saabeqa ke mafaad yaane qabro'n ko masjid banane ki hurma par muttafiq hain. Ulama ke aqwaal aur inek mawaaze ihtelaf o ittefaq ki sabse ziyaada waqfiyat rakhne waale Shaikh ul Islam Ibne Taimiyya ؓ ne bhi is par ulama ka ittefaq naqal farmaya hai. Unse poocha gaya ke is masjid ke andar namaz jaaez hai jisme qabar ho? Aur kya is masjid mein log panj-waqta namaz baa-jamat aur juma ke liye jamaa ho sakte hain? Qabar ko zameen ke barabar kar diya jaae? Yaa isko diwar se gher diya jaae? o Shaikh ul Islam ne jawab diya:

“Alhamdulillah, tamaam aaimma ka is mas-ala mein ittefaq hai ke qabar par masjid banana haraam hai. Kyou'nke irshad e Nabawi ﷺ hai “Jo tumse pehle guzar chuke hain, wo qabar ko masjid banaliya kare the, khabardar tum aisa naa karna main tumhe'n isse mana kara hoo'n”. Shaikh ul Islam farmae hain: Aaimma ka is par bhi ittefaq hai ke kisi maiyyat ko masjid mein dafan karna hargiz jaaez nahi hai. Agar masjid qabar se pehle ho to qabar ko

⁶¹ Kitab ul Kanaa lid Dulaabi: V1 P189 (ba-saad a'an Ibrahim bin Abdur Rahman bin Auf); Al Jaame al Kabeer: 3/204/1 taqal a'an Abdur Razzaq Kitab ul Amwaal li Abi Obaid (103) A'an Ibne Umar iski sanad bhi saheeh hai.

⁶² Kitab uz Zuhd war Raqaeeq li Abdullah bin al Mubarak: 513-518; Musnad Ahmad: 390 ba-sanad e rijaala suqaat.

⁶³ Muttafiqa A'alai A'an Abi Huraira

⁶⁴ Ishaara Abdullah bin Abbas ؓ ki hadees ki taraf hai. Jaise AD waghaira ne baee'n alfaaz riwayat kiya hai:

لَعَنَ اللَّهُ رَوَّاتِ الْقُبُورِ وَالْمُتَحَدِّثِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ

Ye hadees saheeh lighairihi hai. Lekin aakhri khat kahseeda hissa munkar hai. Ye sanad saheeh saabit nahi, jin muta-qaddimeen ne is guzishta se pewasta ki tazeef ki hai. Inme ek imam muslim bhi hain. Chunache wo *Kitab ut Tafseel* mein farmae hain: *Ye hadees saabit nahi, Abu Saaleh ba-zaam se hadees riwayat karne se logo'n ne parhez kiya hai. Iski Abdullah bin Abbas ؓ se liqaa o sima'a saabit nahi hai.* (Naqala Ibne Rajab Fee Al Fatah kamaa fee Al Kawaakib: 65/82/1. Is hadees ke zoaf ko maine *Al Ahadees az Zaeefa wal Mauzooa'ah wa Asariha al Saiyyi Fil Ummah* 225 main tafseel ke saath bayan kiya hai.

tabdeel kar diya jaae. Yaa qabar agar nai ho to na'ash ko nikaal kar aam qabarasan mein dafan kar diya jaae aur agar masjid baad mein banai gai ho to yaa masjid khatam kardi jaae yaa phir qabar ki soora zaael kardi jaae. Behre-kaif wo masjid jisme qabar ho isme farz o nafil koi namaz jaaez nahi hai. Ye shara'an bilkul mamnoo hai".⁶⁵

Darul Ifta, Misr ne Shaikh ul Islam ke fatwe ko buniyad banakar ek fatwa saadir kiya hai. Jisme saraahat ki gai hai ke maiyyat ko masjid mein dafan karna najaaez hai.⁶⁶

Shaikh ul Islam رحمہ اللہ farmate hain: “Qabro’n par chiragh jalaana, qabaro’n par yaa qabaro’n ke darmiyan masjid banana ye sab haraam hai. Inka izaala zaroori hai is mas-ala mein mashaheer ulama e umma ke darmiyan kisi ikhtelaf ka mujhe ilm nahi”.⁶⁷ Ye qaul Ibne Urwah Hambali ne *Al Kawakib ad Duraari: 2/244/1* mein naqal kiya hai aur isse itefaq kiya hai.

Al haasil! Ham dekh rahe hain ke tamaam ulama ahadees e kareema ke madlool o mafaad, yaane qabro’n ko masjid banane ki hurmat par muttafiq hain. Pas ham musalmano ko agaah karte hain ke wo ulama e ummat ki mukhalifat aur unki raah se hargiz inheraaf naa kare’n. Warna khof hai ke wo bhi Allah Ta’ala ki is waeed e shadeed ki zadd mein aajaae’nge, Yaane:

Aur Jo Shakhs Rasool Ki Mukhalifat Par Kamar-basta Ho Aur Ahle Imaan Ki Rawish Ke Siwa Kisi Aur Rawish Par Chale. Dar-aa’n Halaa’nke Us Par Raah e Raas Waazeh Ho Chuki Hai. To Usko Ham Usi Taraf Chalae’nge Jidhar Wo Khud Gaya, Ham Usey Jahannam Mein Jho’nke’nge Jo Badd-tareen Jaae Qaraar Hai.⁶⁸

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

اللَّهُمَّ لَا تَجْعَلْنَا مِنْهُمْ

⁶⁵ Fataawa Ibne Taimiyya: V1 P107 & V2 P192

⁶⁶ Majalla al Azhar: V11 P501

⁶⁷ Al Ikhteyaraat al Ilmiyya: P52

⁶⁸ Surah Nisa 4: 115

Chauthi Fasl - Shukook o Shubhaat Aur Unke Jawabaat:

Kaha jaa saka hai ke, agar ek taraf ahadees e mutaqaddima se ye saabit hota hai ke qabro'n par masjid banana shar-an haraam hai. To doosri taraf aise umoor o shubhaat bhi bohot hain, jo uske khilaf dalaalat karte hain.

Pehla Shubha:

Surah Kahaf mein Allah Tabaarak wa Ta'ala ka irshad hai:

Jo Log Unke Muamilaat Par Ghalib The, Unho'n Ne Kaha Ham To Un (ashaab e kahaf) Par Ek Masjid Banae'nge.⁶⁹

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

Ye ayat e kareema qabro'n par masjid banane ke jawaz par dalaalat karti hai. Wajah istedlal ye hai ke ye kehne waale Hazrat Isa (عليه السلام) ke paeru *nasaara* the. Jaisa ke kutub e tafseer mein mastoor hai, maloom hua ke qabar par masjid banana unki shariyat mein jaez tha. Kyou'nke Allah ne inka ye qaul bila-radd o inkaar bayan farmaya hai aur usool ye hai ke Allah Tabaarak wa Ta'ala yaa Rasool Allah (ﷺ) agli ummato'n ki shariyato'n ka koi hukum bila-radd o kadd ke bayan farmae'n to wo hamare liye bhi shariyat yaane jaez aur mashroo hai.

Doosra Shubha:

Nabi (ﷺ) ki qabar shareef Masjid e Nabawi (ﷺ) hi mein hai. Agar masjid mein qabar banana jaez naa hua to Sahaba Ikram (رضي الله عنهم) aapko masjid mein dafan naa kare.

Teesra Shubha:

Nabi e akram (ﷺ) ne Masjid e Khayf mein namaz padhi hai. Halaa'nke Aap (ﷺ) ne khud bayan farmaya hai ke isme 70 ambiya ki qabre'n hain.

Chautha Shubha:

Baaz kiabo'n mein likha hai ke Hazrat Ismail (عليه السلام) aur baaz doosre ambiya ki qabre'n masjid e haraam ke andar muqam e hajr mein hain. Baae'n hama masjid e haraam in masjido'n mein sabse afzal hai. Jin mein namaz adaa karne ka khaas qasd o ehtemaam kiya jaa hai.

Paachwaa'n Shubha:

Hazrat Abu Jandal (رضي الله عنه) ne ahed e Nabawi (ﷺ) mein Abu Baseer (رضي الله عنه) ki qabar mein masjid tameer ki hi. Mulaheza ho لَا سُنِّيْعَابَ لِابْنِ عَبْدِالنَّارِ.

Cheta Shubha:

Baaz logo'n ka khayal hai ke qabro'n par masjid banane ki mumaneat o hurmat ki illat qabar parasi aur murda parasti mein mubetela ho jaane ka khatra tha aur ab momineen ke dilo'n mein tauheed raasikh ho jaane ke baad ye khatra tal gaya hai. Is liye sabeqa mumaneat bhi zaael aur mansookh ho gai.

Ham aainda safhaa mein in eterazaat aur shukook o shubhaat ke jawabaat arz karte hain. وبالله التوفيق

Pehle Subha Ka Jawab:

Pehle subha ke teen (3) jawab hain:

⁶⁹ Surah Kahaf 18: 21

Pehla Jawab:

Ye hai ke ilm e usool mein ye baat saabit ho chuki hai ke shariya ma-qabl islam, agli ummato'n ki shariyat hamare liye shariya nahi hai. Iske dalaal kasrat ke saath maujood hain. Mulaheza ho Matulaat e Kutub, Ahkaam ul Ahkaam la Ibne Hazam waghaira. Inme se ek daleel Rasool Allah ﷺ ki ye hadees shareef hai, Aap ﷺ ne irshad farmaya:

*Mujhe 5 cheeze'n aisee di gai hain, jo mujhse pehle kisi Nabi ko nahi mil thi. Har Nabi khaas apni qaum ki taraf mab-oos kiya jaata tha aur main poori duniya ke liye bheja gaya hoo'n.*⁷⁰

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي... وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبْعَثُ وَسَلَّمُ تُبْعَثُ إِلَى قَوْمِهِ خَصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً.

Surah Kahaf ki mazkoora aaya e kareema بنا مسجد على القبر par dalaalat bhi karti ho to ye agli ummat ki shariyat hai, jo mansooq ho chuki hai. Is ayat ke madlool o mafaad par amal karne ka hamse koi muaalba nahi kiya gaya hai. Lehaza hamare liye qabar par masjid banana jaaez aur mashroo nahi.

Doosra Jawab:

Agar bil-farz tasleem kar liya jaae ke unhee'n logo'n ka qaul saheeh hai, jo ye kehte hain ke agli ummao'n ki shariyat hamare liye bhi shariyat hai. Lekin ye usool un logo'n ke nazdeek bhi is shart ke saath mashroo hai ke hamari shariyat mein uske khilaf kuch waarid naa ho aur mas-ala zer e bahes mein ye shar mafqood hai. Kyou'nke qabar par masjid banane ki mumaneat mutawatir ahadees se saabit hai. Ye is baat ki mohkam daleel hai ke mazkoora ayat ka madlool o mafaad hamare liye shariyat nahi.

Teesra Jawab:

Ham ye nahi maante ke Surah Kahaf ki mazkoora ayat e kareema se ye mustafaad hota hai ke agli shariyat (Isa عليه السلام ki shariyat) mein qabar par masjid aur ibadat-khana tameer karna jaaez tha. Mazkoora ayat se sirf itna saabit hota hai ke kuch logo'n ne is khayal ka izhaar kiya tha ke ham ashaab e kahaf par masjid tameer kare'nge. Isme ye tasreeh nahi hai ke wo log momin the aur agar inka momin hona bil-farz tasleem kar liya jaae to saabit nahi ke wo log saaleh aur nabi mursal (Isa عليه السلام) ki shariyat ke paaband the, balke baaz dalaal uske khilaf hain.

Chunache Haafiz Ibne Rajab Hambali hadees لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ki sharah karte hue farmate hain, Ambiya ki qabro'n ko masjid banane ki qabaahat o mumaneat is hadees ke alaawa quran se bhi saabit hai. Chuanche ashab e kahaf ke baare mein Allah Ta'ala ne farmaya:

Jo Log Unke Muamilaat Par Ghalib The, Unho'n Ne Kaha Ham To Un (ashaab e kahaf) Par Ek Masjid Banae'nge.⁷¹

قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

Is aya mein qabro'n par ibadat khana tameer karne ko ahle ghalba o iqtedaar ka فعل fe'l qaraar diya gaya hai. Ye is baat ki daleel hai ke is iqdaam ki sanad shariya ka koi hukum naa ha. Balke mahez ghalba o iqtedaar ke za'am mein apni khwahish ke mutabiq aisa karna chahte the. Ye فعل fe'l kuch in ahle ilm o fazal ka nahi ha, jo apne rasool par nazil shuda hidayat ke haami o madadgaar hote hain.⁷²

Shaikh Ali bin Urwah Mukhtasar al Kawakib ad Duraari (10/207/2) mein Haafiz Ibne Kaseer رحمه الله ki mataabeat karte hue likhte hain: "Is ayat ki tafseer mein Ibne Jareer ne do (2) qaul naqal kiye hain. Pehla Qaul: Ye hai ke kehne waale ke ham unki qabar par masjid tameer kare'nge, momin o muslim he aur Doosra Qaul ye hai ke wo mushrik the. Wallhu a'alam". Behrehaal ye to zaahir hai ke wo ashaab e asar o rusookh the, lekin wo log ye kehne mein haq ba-jaanib the ye mahel e nazar hai. Kyou'nke Nabi ﷺ ka irshad hai: "Allah yahood o nasaara par laana kare, ke unho'n ne apne ambiya ki qabro'n ko masjid bana liya". Is irshad se Aap ﷺ ki gharz ummat ko is فعل fe'l e

⁷⁰ Bukhari o Muslim

⁷¹ Surah Kahaf 18: 21

⁷² Fathul Baari: 65/280 min Al Kawakib ad Duraari

qabeeh se daraana tha. (is hadees se saabit hota hai ke yahood o nasaara ki shariyato'n mein bhi qabro'n ko masjid banana jaez nahi tha. Warna Rasool Allah ﷺ is sabab se unhe'n maloon qaraar naa dete).

Riwayat hai ke Hazrat Umar ؓ ko apne zamana e khilafat mein Iraq ke kisi ilaqam mein Daniyal ؑ Nabi ki qabar ki khabar mili, o isey logo'n se bilkul posheeda rakhne aur is kitab ko bhi dafan kar dene ka hukum diya jo unki laash ke saath mili thi. Jisme kuch hawaadis ki pesh-goi raqam thi.

Is tafseel se maloom hua ke is ayat se **بناء مسجد على القبر** ke jawaz par istedlal karna kisi tarha durust nahi hai.

Allama Aloosi Ki Tehqeeq:

Allama Aloosi Tafseer e Rooh ul Ma'ani mein tehreer farmate hain: *"Is ayat mein ulama ki qabro'n par mashahid o mazaraat tameer karne, in par masjid banane aur unme namaz padhne ke jawaz par isedlal kiya gaya hai. Jin logo'n ne ye isedlal kiya hai, unme Shahab Khafaji bhi hain. Unho'n ne ye istedlal apne Hawashi A'ala al Baizawi mein zikr kiya hai. Lekin ye istedlal bilkul ghalat, baatil aur faasid hai"*.⁷³

Phir iske baad Allama Aloosi ne ahadees e mutaqqaddima mein se baaz ko zikr karne ke baad Ibne Hajar Haihami ka wo kalaam naqal kiya hai, jisme ham P54-55 par naqal kar aae hain aur isse ittefaq kiya hai. Nez Allama Aloosi ne apni kitab *Sharah al Minhaj* mein Haafiz Haithami ke hawaala se likha hai ke: *"Ulama ki ek jamat ne ye fatwa diya tha ke Qarafa, Misr mein qabro'n par jo imarae'n hain, sab mandham kardi jae'n. Hatta ke Imam Shafai ؒ ke mazar ko bhi giraa diya jae jo kisi aqeedat-mand baadshah ne ameer kiya hai. Har musalman ko chaahiye ke fina o fasaad ka andesha naa ho to aisee tamaam imara'o'n ko masmaar kar de aur agar sharr o fasaad ka khatra ho to phir ye imam e waqt ki aur sultan ki zimmedari hai"*.

Ye baate'n Ibnur Rafa'ah ki *Kitab as Sulah* se maa-khaz hain.

Ek Ishkaal Aur Uska Jawab:

Allama Aloosi aagey farmae hain: *"Kaha jaa sakta hai ke Surah Kahaf ki ayat se zaahir hota hai ke qabro'n par masjid banana pehli shariyato'n mein jaez tha aur sharaae saabeqa se istedlal aur unke kisi hukum ko hujjat ke aur par pesh karna khud Nabi ﷺ se saabit hai. Chunache Aap ﷺ ne farmaya: Jo shakhs namaz se so jae yaa namaz padhna bhool jae o isey jab aae padhle. Phir Aap ﷺ ne bataur e istedlal ye ayat e kareema tilawat farmai:"*

Aur Meri Yaad Le Liye Namaz Qaaem Rakh.⁷⁴

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Halaa'nke ye hukum Musa ؑ ko diya gaya ha. Quran mein hikayaan zikr kiya gaya hai.

Isi tarha Imam Abu Yusuf ؒ ne mard aur aurat ke darmiyan qisaas jaari hone par Imam Karkhi ne ghulam aur azaad zimmi aur musalman ke darmiyan qisaas jaari hone par ayat e kareema:

Aur Hamne Yahoodiyo'n Ke Zimme Tauraat Mein Ye
Baat Muqarrar Kardi Thi, Ke Jaan Ke Badle Jaan.⁷⁵

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ تَنْفُسَ بِالنَّفْسِ

Se istedlal kiya hai. Halaa'nke isme Bani Israel ki shariya ko hikayatan bayan kiya gaya hai. In ayato'n se jab Nabi ﷺ ne istedlal farmaya hai to Surah Kahaf ki ayat zer e bahes se bhi istedlal kiya jaa sakta hai.

"Is ishkal o eteraz ka jawab ye hai ke agarche hamara mazhab bhi yehi hai ke agli ummato'n ki shariya hamare liye bhi shariya hai. Lekin ye a'alal ilaaq nahi hai. Balke is shart ke saath mashroot hai ke Allah ne is shart aur uske kisi hukum ko bila inkaar bayan farmaya ho. Yaad rahe is silsila mein Rasool Allah ﷺ ka inkaar Allah Ta'ala

⁷³ V5 P31-32

⁷⁴ Surah Taha 20: 14

⁷⁵ Surah Maeda 5: 45

ke inkaar ke misl hai. (Hadees mein hai Rasool Allah ﷺ ka haraam karna Allah ka haraam karna hai) Aur aap ye padh chuke hain ke Aap ﷺ ne qabro'n par masjid banane waalo'n ko maloon qaraar diya hai. Alaawa azee'n ye baat samajh mein nahi aati ke sharaae ma-qabl islam mein qabro'n par masjid banana rawaa tha. Aisa raha hota to Rahmatulill A'alameen ﷺ yahood o nasaara ko isi qabaro par masjide'n tameer karne ki binaa par maloon qaraar naa dete. Phir ye ayat”

Jo Log Unke Muamilaat Par Ghalib The, Unho'n Ne Kaha Ham To Un (ashaab e kahaf) Par Ek Masjid Banae'nge.⁷⁶

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

In ayaat e mazkoora ki tarha nahi hai, jin se aimma ne baaz masaael mein istedlal kiya hai. Is ayat mein bas ek fareeq ke ashaab e kahaf ki qabro'n par masjid tameer karne ke qaul aur a'azm ko hikayatan bayan kiya gaya hai. Isme is fareeq ki madah o tehseen ka pehlu hai, naa unki iqtada karne ki targheeb. Is liye jab tak ye naa saabit ho ke unme koi masoom bhi tha. Us waqt tak inka kisi kaam ka a'azm o iraada o kujaa, isey amali jaama pehna dena bhi is kaam ki mashruuiyyat ki daleel nahi ho sakta. Nez unke فعل fe'l ke qaabil awajje naa hone ka ek qawee sabab ye bhi hai ke wo (jaisa ke qataada waghaira se marwi hai) umra o hukkam he. Jo mazhab ki pabandi se kam aur dunyawii naam o namood ke kaamo'n se ziyaada dilchaspi rakhe hain”.

“Behre-haal is tafseel se ye maloom hua ke ashaab e kahaf ke baare mein pehli jamat momineen ki jamat thi, jo qabro'n par ibadat-gaah banane ki hurmat se waqif thi. Is liye isne ghaar ke darwaze par diwaar chun dene aur darwaze ko band kar dene aur ashaab e kahaf se koi ta'aruz naa rakhne ka mashwara diya. Magar doosri jamat ne jo omara o hukkam par mushtamil thi, is mashwara ko qubool nahi kiya. Balke aur josh mein aagai aur qasam khaakar kehne lagi ke ham ashaab e kahaf ki qabro'n par zaroor masjid tameer kare'nge”.

Agar doosri jamat ke saath kisi ko husn e zan hi ho to wo uske qaul... “Ham ashab e kahaf par masjid banae'nge” ki ye taujeeh kar saka hai ke wo ashab e kahaf ki qabar par masjid tameer karne ki soorat ikhteyar karna nahi chahti thi, jo mamnoo hai. Aur jiske ghaafil ko maloon kaha gaya hai, balke wo qabro'n ke qareeb ek masjid banana chahti thi. Chunache Sadee aur Wahab ki riwayat mein yehi doosir soorat sarahaan mazkoor hai aur ye mamnoo nahi hai. Isme ziyaada se ziyaada ye baat hoti hai ke ashab e kahaf ki nisbat se wo masjid, masjid e kahaf kehlaati. Jis ahr Masjid e Nabawi qabar e nabawi ki nisba masjid e Nabawi ﷺ kehlaati hai.⁷⁷

Goya is doosri jamat ne pehli jamat ke qaul اُنَبَا عَلَیْهِمْ ke muqable aur jawab mein ba-aur e mashakela ye keh diya ke لَنَتَّخِذَنَّ قَرْيٰبًا مِنْهُمْ مَّسْجِدًا warna iski asal mansha ye hi ke لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا.

“Ye bhi kaha jaata hai ke wo log is pahadi par jisme ye ghar tha, masjid banana chaahe the. Is silsila mein Hazrat Mujahid رحمه الله ki ek riwayat yehi hai ke baadshah e waqt ne ashab e kahaf ko ghar mein chod diya aur pahadi ke oopar unki yaadgar mein ek masjid banwadi. Ye taweel ayat ke zaahiri lafz se qareeb-tar aur ziyaada mutabeqat rakhti hai”.

“Phir mazkoora sawal o jawab ki zaroorat us waqt hai, jab ye qaul ikhteyar kiya jaae ke ashab e kahaf logo'n ke in par mualla'a hone ke khuch muddat baad wafat paa gae aur agar ye maan liya jaae ke wo ghar mein aakar pehle ki arha so gae, yaane wo zinda hain murda nahi to ayat ka mas-ala zer e bahes se koi talluq nahi reh jaaega”.⁷⁸

⁷⁶ Surah Kahaf 18: 21

⁷⁷ Qabar e Nabawi ﷺ ki nisbat se Masjid e Nabawi ﷺ nahi kaha jaata. Balke is liye ke Nabi ﷺ ne iski tameer farmai hai. Isi waaste Aap ﷺ ki hayat e mubaaraka mein bhi isey Masjid e Nabawi ﷺ kaha jaata tha. (Mutarjim)

⁷⁸ Allama Aloosi ne Rooh ul Ma'ani: V5 P31 mein Hasan Basri رحمه الله ka ye qaul naqal kiya hai ke ghaar par masjide'n is liye banai gai

hi ke ashab e kahaf bedar ho'n to isme namaz padhe'n. Iske baad farmate hain ke: Is qaul ki buniyad ye hai ke ashab e kahaf ghar mein jaane ke baad faut nahi hue, balke pehle ki tarha so gae. Baaz ka khayal hai ke ashab e kahaf you'n-hi soe rahe'nge. Yaha'n ak ke Imam Mahdi aae'nge, to wo bedar ho'nge aur unki madad kare'nge. Lekin ye sab baate'n bilkul be-sanad aur khurafaati qism ki hain.

“Algharz jiske andar bhi khuch rushd aur haq pasandi ka jazba hoga, wo is ayat ke sahara khwah-ma-khwah ahadees e saheeha aur asaar e sareeha ke khilaf mauqif ikhteyar karne ki jasarat nahi kar sakta. Is ayat se qabro’n par masjid tameer karne par istedlal karna intehai darja ki jahalat aur zalaalat hai. Iske bawajood banda e shikam aur naam nehad mashaakeh johala ki in harkato’n ko mubaah qaraar diye hue hain. Jo wo sulaha ki qabro’n ke saath rawa rakhe hain. Yaane qabro’n ko oonchi karna, inko sang o khasht se pukhta banana, in par jhaad aur fanoos latkaana, qabro’n ki taraf rukh karke namaz padhna, inko choomna, in par urs lagana waghaira. Aur daleel mein yehi Surah Kahaf aur waqeat ashab e kahaf ke silsila mein warid baaz in riwayat ko pesh karte hain jisme bayan kiya gaya hai ke baadshah ne ashab e kahaf ko sagwaan ki lakdi ke taboot mein mehfooz kar diya tha aur unki qabro’n par salaana urs ka ehtemaam karta tha. Magar ye sab khurafati baate’n hain, Allah aur uske rasool ke muqable mein dhitaai hai aur ek aisa deen ejaad kar lena hai, jiski Allah ne koi ijaazat nahi di hai”.

“Marefat e haq ke liye bas yehi kaafi hai ke tum dekho ke roo e zameen par sabse afzal qabar, yaane qabar e Nabawi ﷺ ke saath Sahaba Ikram ﷺ ka rawaiyya kya tha. Qabar ki ziyarat aur is par durood o salam ke khusoos mein inka kya tareeqa tha? Aur phir dekho ke Sahaba Ikram ﷺ ke tarz e amal aur in quburiyo’n ke tareeqe mein kitna farq hai? Sahaba ka amal kya tha aur ye quboori kya kar rahe hain?” Ba bee’n tafaawat raah az kaujaa sat taaba kujaa - Inteha kalaam Aloosi.

Ek Ma’asir Ki Kaj-bahesi Aur Uska Jawab:

Surah Kahaf ki isi ayat ke zer e bahes ek ma’asir⁷⁹ ne qabro’n par masjid banane ke mazoom jawaz, balke istehbab par istedlal kiya hai. Taqreer e istedlal kuch nahi aur in taqreero’n se mukhtalif hai. Jinki tafseel aur tardeed guzishta auraaq mein bayan ki gai. Chunache ye sahab farmate hain: “Is ayat mein qabro’n par masjid banane ke jawaz ki daleel you’n hai ke Allah Ta’ala ne unke qaul “Ham In (ashab e kahaf) Par Ek Masjid Banae’nge” ko bayan kiya aur isko bar-qarar rakha, iski koi tardeed nahi ki”..... Is istedlal ke do (2) jawab hain:

Pehla Jawab:

Ye hai ke yaha’n par radd o inkaar ke adm zikr ko iqraar qaraar dena saheeh nahi hai. Illa ye ke ye saabit ho jaae ke jin logo’n ne ye kaha tha ke ham ashab e kahaf par ek masjid banae’nge, wo naa sirf musalman, balke nek aur apne nabi ki shariyat ki pabandi karne waale log the. Magar ayat mein aisa koi adna ishara bhi nahi hai. Balke waaqea se qareeb-tar ehtemaal ye hai ke wo log musalman hi naa the. Yaa kam-az-kam saaleh musalman naa the. Balke kafir yaa faajir the. Jaisa ke Ibne Rajab Hambali aur Ibne Kaseer waghaira ke kalaam mein ye baat guzar chuki hai. Aisee soorat mein unke qaul ko iska radd kiye baghair bhi bayan karna radd o inkaari hi hai, iqraar nahi. Kyou’nke kisi qaul o amal ko kuffar o fujjar ka qaul o amal qaraar dena aur unki taraf mansoob karke bayan karna hi iske mazmoomiyat o tardeed ke liye kaafi hai. Is liye ayat zer e bahes mein sukoot se iqraar par istedlal karna kisi tarha durus nahi hai. Is bayan ki taaeed doosre jawab se bhi hoti hai.

Doosra Jawab:

Doosra jawab ye hai ke istedlal e mazkoor ahed e maazi aur a’asr e haazir ke in nafs parasto’n ke tareeqa o usool ke mutabiq to durust ho sakta hai, jo faqat quran ko deen samajhte hain aur sunnat e rasool ki koi qadar o qeemat nahi maante. Lekine Ahle Sunnat wal Jamaa ke aqeeda o usool ke mutabiq jo wahhee jalee (quran) aur wahhee e khafee (sunnat) dono par imaan aur darj e zail saheeh o mashoor hadees par yaqeen rakhte hain. Wo istedlal qatai baatil hai. Irshad e Nabawi ﷺ hai:

⁷⁹ Yaane Shaikh Abul Faiz Ahmad as Siddiq al Ghammari. Ye tark e taqleed aur amal bil hadees ke muddai hain, magar dar-haqeeqat pakke bidai aur muwahhideen ke dushman hain. Unke daawa e ijtehaad ka maqsad shia mujtahideen ki tarha man-maani karna aur bidao’n ki himayat karna hai. Nusoos e kitab o sunnat ahadees

e saheeha aur ijma e ummat ko pas e pusht daal dena aur muashabeaat ka sahara lena unki khusoosiyat hai. Unki ek kitab *Ahya ul Maqboor Min Adilla Istehbaab Binaa al Masaajid a’alal Quboor* ye kitab qabro’n ko masaajid banane ki mumaaneat o tehreem ke silsila mein tamaam hadeeso ki qabar hai.

Khabardar Sunlo! Mujhe quran aur quran jaisi ek cheez aur di gai hai (yaane sunnat).⁸⁰

(أَلَا إِنِّي آوَيْتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ وَفِي رِوَايَةٍ (أَلَا إِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ).

Ek doosri riwayat mein hai, Aap ﷺ ne farmaya: “Jis cheez ko Allah ke Rasool ﷺ ne haraam qaraar diya wo isi tarha haraam hai, jis tarha Allah ki haraam karda shai”.

Pas ma’aser e mazkoor ka ye kehna kaise saheeh ho sakta hai ke Allah ne un logo’n ke is qaul ka koi radd nahi kiya hai “ke ham ashaab e kahaf par masjid banae’nge” halaa’nke iska radd o inkaar mutawatir ahadees se saabit hai. Allah Ta’ala ne ba-zuban e rasool ﷺ aise logo’n par lanat ki hai. Isse waazeh aur khula radd o inkaar aur kya ho sakta hai?

Ahadees e mutawatera ke khilaf Surah Kahaf ki ayat mahoola baala se khwah ma-khwah بناء مساجد على القبور ke jawaz par istedlal karna aisa hi hai. jaise koi tasweere kasha aur buth-saazi ke jawaz par Allah Ta’ala ke is qaul se istedlal kare jo Sulaiman عليه السلام ke taabe farman jinno’n ke baare mein warid hai:

Aur Sulaiman عليه السلام Ke Liye Wo (jin) Banate The, Jo Kuch Wo Chahte Oonchi Imarate’n, Tasweere’n, Bade Bade Hauz Jaisi Lagan Aur Bhari Bhari Deghe’n.⁸¹

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَائِيلٍ وَجَفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ

Aur in tamaam saheeh hadeeso’n ko pas e pusht daal de, jo tasweer kasha aur buth-saazi ki hurmat par dalaalat karti hain. Zaahir hai koi musalman jo hadees e rasool par imaan rakhta ho, aisa karne ki juraa-at nahi kar sakta.

Ye tha pehla shubha yaane Surah Kahaf ki ayat:

Kehne Lagey Ke Ham To Unke Aas-paas Masjid Bana Le’nge.⁸²

لَتَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

Doosra shubha tha ke aaj ye ek amr mushahid hai ke Nabi ﷺ ki qabar Masjid e Nabawi ﷺ ke andar hai. Agar masjid ke andar qabar banana haraam hota to Aap ﷺ ko masjid mein dafan naa kiya jaata.

Jawab: Agarche aaj Nabi e Kareem ﷺ ki qabar masjid e Nabawi ﷺ ke andar nazar aarahi hai. Lekin ahed e sahaba رضوان الله عليهم mein aisa naa tha. Kyou’nke Huzoor ﷺ ka wisaal hua to Sahaba Ikram رضوان الله عليهم ne Aap ﷺ ko is hujra mein dafan kiya ha, jo masjid ke pehlu mein tha. Masjid aur hujra ke darmiyan ek diwaar haael thi. Isme ek darwaza tha, jo masjid mein khulta tha, Aap ﷺ isi se masjid mein tashreef laate the, ye thi asal soorat waaqea jo ulama ke darmiyan taareekhi taur par muttafiqa’alai aur mashoor hai.

Nabi e Kareem ﷺ ko hujra ke andar dafan karne mein Sahaba Ikram رضوان الله عليهم ke pesh e nazar maslehat ye thi ke unke baad bhi koi qabar e Nabawi ﷺ ko sajda-gaah naa bana sakey, Hazrat Ayesha رضي الله عنها ki hadees mein tafseel guzar chuki hai.

⁸⁰ Miskhat: Kitab ul Imaan: Baab ul Etesaam: # 163

⁸² Surah Kahaf 18: 21

⁸¹ Surah Saba 34: 13

Qabar e Nabawi ﷺ Masjid Mein Kab Shamil Ki Gai:

Lekin Sahaba Ikram ﷺ ke baad wo kuch hua ho unke gumaan mein bhi naa tha, hua ye ke Umawi Khalifa, Waleed bin Abdul Malik ne 88h mein Masjid e Nabawi ﷺ ki ausee o tameer e jadeed ke liye masjid ko giraane aur azwaaj e mutahheraa ke hujro'n ko isme shamil karne ka hukum diya aur Hujra e Ayesha ﷺ (jisme Aap ﷺ madfoon the) ko bhi masjid mein dakhil kar diya gaya. Is arha qabar e Nabawi ﷺ masjid ke andar aagai.⁸³ Is waaqea ke waqt Madina Munawwara mein Sahaba ﷺ mein se koi ba-qaed e hayat naa tha. Jo log kehte hainke baaz sahaba maujood he, ye inka wahem hai.

Allama Haafiz Muhammad bin Abdul Haadi tehreer farmate hain: *“Hujra e Nabawi ﷺ ko masjid shareef ke andar Waleed bin Abdul Malik ki khilafat mein dakhil kiya gaya. Us waqt Madina Munawwara ke tamaam Sahaba duniya se rukhsat ho chuke the. Madina mein wafat paane waale aakhri sahabi Jabir bin Abdullah ﷺ hain. Unki wafa 55h mein hui hai aur Waleed bin Abdul Malik 86h mein Khalifa hua aur 96h mein iski wafat hui hai. Is liye Masjid e Nabawi ﷺ ki tameer e jadeed aur hujra shareefa ko iske andar dakhil karne ka waaqea 86h- aur 96h ke darmiyan ka waaqea hai”*.⁸⁴

⁸³ Tareekh Ibne Jareer: V5 P222-223; Tareekh Ibne Kaseer: 9/74/5

⁸⁴ As Sarim ul Manki: P36 & 137

Masjid e Nabawi ﷺ Ki Tameer o Tausee:

Khilafat Waleed bin Abdul Malik ke kis sinn mein masjid e nabawi ki tameer o tausee hui, Haafiz Ibn Abul Haadi ne iski ta'ayyun nahi farmai hai. Kyou'nke sinn ki ta'ayyun kisi aisee riwayat mein warid nahi hai jo mohaddiseen ke meyaar par saabit ho. Hamne Ibne Jareer se jo riwayat naqal ki hai wo Waqedi se marwi hai. Waqedi mutham aur naa-qaabil e etemaad raawi hai. Isi tarha Ibne Shaiba Nameeri ki riwayat ka madaar majhool raawiyo'n par hai. Na Nameeri ke shuyooq maloom hain, naa unke shuyooq ke shuyooq. Is liye dono riwayaton mein se ek bhi layaq e hujjat nahi. Is silsila mein tamaam-tar etemaad moarrikheen ke is muttafiqa a'alai bayan par hai ke hujra Nabawi ﷺ ko masjid mein shamil karne ka waaqea Waleed bin Abdul Malik ke ahed khilafat ka hai. Ye muttafiqa bayan is baat ko saabit karne ke liye kaafi hai ke ye waaqea madina mein sukoona pazeer Sahaba Ikram ﷺ ki wafat ke baad ka hai. Jaisa ke Haafiz Mausooof ne bayan kiya hai.

Ek Ishkal Aur Uska Jawab:

Lekin yaha'n ek ishkal ye paeda hota hai ke Abu Abdullah Raazi ne apne Masheekha: V1 P218 mein Muhammad bin Rabe'e Jabeezi ke waasa se ye bayan kiya hai ke Sahal bin Sa'ad ﷺ ki wafat madina ke andar 91h mein hui hai. Ye madina mein wafat paane waale aakhri sahabi hain.

Is ishkal ka jawab ye hai ke Muhammad bin Rabe'e Jabeezi *Majhool* raawi hai. Nez ya riwayat sanadan *Ma'azal* hai. Isi arha Haafiz Ibne Hajar ne *Asaaba*: V2 P87 mein mazkoora riwayat ke misl Imam Zohri ka jo qaul naqal kiya hai. Wo bhi riwayat *Ma'azal* yaa *Mursal* hai. Zohri ka qaul zikr karne ke baad Haafiz likhte hain: *Ek qaul ye hai ke Sahal bin Sa'ad ki wafat 91h se pehle hui hai. Ibne Abi Dawood ka khayal hai ke Sahal bin Sa'ad ki wafat Askandariya mein hui hai, magar Taqreeb ut Tehzeeb mein hafiz ne jazam ke saath ye likha hai ke Sahal ki wafat 88h mein hui hai. Wallahu A'alam*

Al-gharz ba-ahed e Waleed Masjid e Nabawi ﷺ ki tausee ke waqt Madina mein kisi Sahabi e Rasool ke haya hone ki sareeh daleel maujood nahi hai. Jisko daawa ho wo pesh kare.

Aur Sharah Muslim Nawawi mein jo ye likha hai ke Masjid Nabawi ki tausee Sahaba Ikram ﷺ ke zamana mein hui to iska maa-khaz ghalebani wohi mazkoora yaa mursal riwayat mein jo naa-qaabil e hujjat hain. Alaawa azee'n ye daleel daawa se akhz bhi hai, kyou'nke mazkoora riwayaton agar saheeh ho'n to unse sirf kisi ek sahabi ka maujood hona saabit hoga, naa ke Sahaba ﷺ ka.

Khalifa e Suwwam Usman e Ghani ﷺ Aur Salaf Par Ek Ilzam:

Ek shakhs jisne ilm o ma'arefat ke baghair is mas-ala par qalam uthaya hai. Likhta hai ke *Hazrat Usman e Ghani ﷺ ne Masjid e Nabawi ﷺ ki tausee ki aur isme wo zameene'n shamil kee'n jo pehle masjid mein naa thi. Isi waqt teeno qabre'n qabar e nabawi aur qabar sahebain Abi Bakr o Umar (رضي الله عنهما) masjid ke andar aagae'n aur salaf mein se kisi ne is par naqd o ehtesab nahi kiya.*

Radd e Ilzam:

Ye qaul in qubooriyo'n ki be-panah jahala ka suboot hai kyou'nke kisi muarrikh aur kisi aalim ne ye nahi kaha hai ke quboor salaasa Hazra Usman ﷺ ke ahed e khilafa mein shamil Masjid e Nabawi ﷺ ki gae'e'n hain. Balke is par sabka ittefaq hai ke ye Waleed bin Abdul Malik ke zamana mein hua hai. Yaane Usman ﷺ ke taqreeban 50 baras baad, magar ye bidati, be-soche jo mu'n mein aata hai bak dete hain. Hazrat Usman ﷺ ne o iske bilkul bar-khilaf kiya ha jo ye hazraat unki araf mansoob kar rahe hain. Unho'n ne masjid e Nabawi ﷺ ki tausee ki to is baat ka poora poora lehaz rakha ke ahadees ki mukhalifat naa ho aur qabar par masjid banane ki koi soorat pesh naa aae. Isi liye unho'n ne azwaj e muttahheraat ke hujro'n ki jaanib koi izaafa nahi kiya aur in hujro'n ko masjid mein shamil nahi kiya. Hazrat Usman ﷺ ka ye tarz e amal unke peshru Hazrat Umar Farooq ﷺ ke tarz e amal mein a'ain muabiq tha. Balke Hazrat Umar Farooq ﷺ ne ausee ke waqt is haqeeqat ki taraf ishara bhi kar diya tha, ke hujaraat ki janib tausee karne mein wo mahzoor o laazim aaga, jo ahadees mein mazkoor hai.

Raha ye kehna ke *Salaf mein se kisi ne inkaar nahi kiya o ye bhi saheeh nahi hai*. Aakhri ye kaise maloom hua ke kisi ne inkaar nahi kiya tha? Kisi amr ki nafee asaan nahi hai. Ho sakta hai ke wo waaqea hawa hua aur hame'n iska ilm naa ho kisi waaqea (ke kisi juz) ki nafi is baat par mauqoof hai ke is waaqea ka poori tarha isteqra aur uska har pehlu se ahaa kar liya gaya ho. Lekin waaqea zer e bahes ke tamaam ajza ka tattabe aur ahata qaael mazkoor ne kiya hai naa ye iske bas mein hai. In Hazraat ne is mas-ala mein agar kisi kiab ki marajea'at Karli hoti to aisee ruswa-kun jahalat mein mubela naa hote aur wo aisee daleel paa jaate jo unhe'n is jahelaana inkaar se baaz rakhti.

[Saeed bin Musaiyyib ؓ Ka Naqd o Inkaar:](#)

Chunache Haafiz Ibne Kaseer ؓ apni Tareekh: V9 P75 mein qabar shareef ko masjid e nabawi mein dakhil karne ki tareekh bayan karne ke baad likhte hain: *Riwayat hai ke Saeed bin Musaiyyib ne hujra Ayesha ko masjid e Nabawi ؓ mein dakhil karne par naqd o inkaar kiya tha. Unhe'n dar ha ke qabar e Nabawi ؓ masjid mein aagai to isko sajda-gah bana liya jaaega.*

Mujhe is riwayat ki sehat o adm sehat se kuch ziyaada sarokaar nahi ke main is par kisi hukum e sharia ki buniyad nahi rakh raha hoo'n. Lekin behrehaal Saeed bin Musaiyyib ؓ aur deegar ulama jo masjid nabawi mein hujra e Ayesha ko dakhil karne ke waqt maujood the. Gumaan yehi haike unho'n ne iska shiddat se inkaar kiya hoga. Kyou'nke ye in ahadees ke bilkul khilaf tha, jin mein hukum diya gaya hai ke qabro'n ko masjid naa banao. Khusoosan Hazrat Ayesha ؓ ki riwaya jisme wo kehi hain ke *Agar ye khof naa hua ke aapki qabar ko masjid bana liya jaaega to isey khuli jagah mein banaya gaya hua* magar sad afsos! Hua wohi sahaba ko jiska khof tha. Qabar ko masjid mein dakhil kar diya gaya. Nabi ؐ ko masjid ke andar dafan karne mein jo kharabi sahaba ke pesh e nazar thi, wo kharabi qabar e nabawi ko masjid e nabawi mein dakhil kar lene mein bhi hai. Dono mein koi farq nahi, jaisa ke Haafiz Iraqi aur Shaikh ul Islam Ibne Taimiyya ؓ waghaira ne bayan kiya hai.

Saeed bin Musaiyyib ؓ ke mutalliq mazkoora baala guman ki taaeed isse bhi hoti hai ke fasl e awwal ki hadees e panjum ke ek raawi wo bhi hain. Unke ilm o fazal aur juraa-at e haq goi ki duniya qaael hai. Is liye unke mualliq ye guman rakhna ke unho'n ne hadees ki khilaf warzi karne waale ko zaroor toka hoga, shayaan e shaan hoga? Yaa ye ke wo ek munkar ko dekhte hue bhi chup rahe, jaisa ke ye quboori kehe hain ke *Salaf mein se kisi ne eteraaz o inkaar nahi kiya*. Dar-haqeeqat quburiyo'n ka ye qaul, salaf par khula ta'an hai. Har wo shakhs jo (fasl e awwal mein) masoor hadeeso'n aur unke ma'ane o mutaalbaat ka ilm rakhta hai. Khoob jaanta hai ke qabar ko masjid mein dakhil karna khula hua munkar hai. Salaf o saleheen ke mutalliq agar ham ye kahe'n ke wo is haqeeqat se be-khabar he to isse ziyaada be-maane koi baat nahi ho sakti. Ye in par khuli tohmat hai, wo is haqeeqat se ke *adkhal qabar fil-masjid* munkar hai. Yaqeenan waqef the, is liye hame'n ye maanna padega ka unho'n ne is munkar ka zaroor o inkaar o ehtesaab kiya hoga. Agarche hame'n iska ilm nahi, kyou'nke tareekh ne hamare liye maazi ke har waaqea ko mehfooz nahi rakha hai. Phir ye kaise kaha jaa saka hai ke salaf ne is munkar par eteraaz nahi kiya. *Allhummaghfir*

Masturah baala tafseel o tehqeeq se ye haqeeqat ashkaar ho gai ke hujra Ayesha ko jisme Nabi e Kareem ؐ ki qabar shareef hai. Masjid e Nabawi ؓ mein shamil karne ki ghalati Hazrat Usman ؓ ne nahi ki. Balke Waleed bin Abdul Malik ne ki hai aur us waqt Sahaba Ikram ؓ mein se koi madina mein hayat naa ha. Nez ye amal sahaba ki is mansha ke bilkul khilaf hua jo Nabi e Kareem ؐ ko hujra e mubarak ke andar dafan karne mein unke pesh e nazar ha. Is haqeeqat ko jaan lene ke baad kisi musulman ke liye ye jaaez nahi ke wo Sahaba Ikram ؓ ke baad (qabar nabawi ke saath) jo khuch hua isey daleel banae. Kyou'nke ye tabdeeli ahadees e saheeha aur unse Sahaba Ikram ؓ aur aimma e azzaam ne jo khuch samjha tha iske bilkul zid hai. Nez ye khulafa e rashideen Hazra Umar ؓ aur Hazrat Usman ؓ ke arz e amal ke bhi khilaf hai. Unho'n ne jab Masjid e Nabawi ؓ ki tausee ki thi, to qabar e nabawi ko masjid mein dakhil nahi kiya tha. Is liye ham qataiyat ke saath kehte hain ke Waleed bin Abdul Malik ne qabar e nabawi ko masjid mein dakhil karke ghalati ki hai. Allah ki khata ko moaaf farmae. Isey masjid e nabawi ki tausee karni hi thi, o hujra e mubarak se koi a'aruz kiye baghair doosri jaha mein kar saka tha. Jaisa ke Hazrat Umar ؓ ne kiya tha, balke unho'n ne saaf farma diya ha ke hujra e Nabawi ؓ ki taraf ausee nahi ki jaa sakti. (Tabaqat: V4 P21; Ibne A'sakir: V8 P478; Jaame Sagheer lis Suyuti: V3 P272 mein likha hai ke iski sanad Saheeh hai. Magar Salim Abu an Nazar ki Hazra Umar ؓ se liqaa saabi nahi. Wafa lis Samhuwi: V1 P343; Al Mushahidaa al Ma'asumiya Ind Qabar Khair ul Biriya lil Allama Muhammad Sulan al Ma'asoomi: P43 Kyou'nke isko mandham karke isey shamil masjid karne se wo makhdoor laazim aake rahega. Hadeeso'n mein jisse door rehne ki akeed ki gai hai.

[Qabar e Nabawi Ke Saath Salaf o Khalaf Ka Rawiyya:](#)

Ahadees e nabawiya aur sunna Khulafa e Rashideen ؓ ki khuli khilaf warzi karte hue jab logo'n ne qabar e Nabawi ؓ ko Masjid e Nabawi ؓ mein dakhil kiya tha to unho'n ne bhi hodi ehtiyaat malhooz rakhi thi ke khilaf warzi hattal imkan kam ho. Chuanche Imam Nawawi Sharah Muslim: V5 P14 mein farmae hain: *Madina Munawwara ke andar musulmano ki abadi mein izaafa ke sabab jab sahaba o taabaeen ne masjid e nabawi mein izaafa o tausee ki zaroorat mehsoos ki aur itna izaafa ummaahat ul momineen ke hujra ba-shamool hujra e Ayesha jo Rasool Allah ؐ aur sahebain Abu Bakar o Umar ؓ ki araam-gah hai. Masjid e Nabawi ؓ mein shamil kar liye gae. To qabro'n ke ird-gird chaaro'n araf ek madwar buland diwar tameer kardi gai, taa-ke masjid e nabawi ke andar qabar zahir naa ho.* (isme is baat ki waazeh daleel maujood hai ke masjid mein qabar ka zahir hona khwah is par tameer shuda maqbara ki jaliyo'n hi se sahi, jaisa ke Jaame Umawi (Damishq) aur Masjid e Halab (Sham) mein Yahya ؓ ki (farzi) qabar ki soora hai. Behrehaal baais e fitna hai. Isi liye Imam Ahmad ؓ ne tasreeh farmadi ke aisee *masjid mein namaz jaaez nahi, jiske aagey (jaanib e qibla qabar ho) aur masjid aur qabar ke darmiyan koi teesri cheez haael naa ho*. Phir bhala is masjid mein namaz kyou'nke jaaez ho sakti hai, jiske androoni hissa mein qibla ki janib koi qabar ho aur musalliyo'n aur qabar ke darmiyan koi diwaar bhi haael naa ho. Ba-sanad e saheeh marwi hai ke Ataa bin Abi Rabah se Juraij ne poocha kya aap qabro'n ke beech aisee

masjid jiske aagey janib qibla qabar ho namaz padhna makrooh samajhte hain? Unho'n ne kaha: Haa'n! isse mana kiya gaya hai. Ataa bin Abi Rabah Jaleel ul qadar taabai hain, unho'n ne masjid aur qabar ke darmiyan masjid ki diwar ke fasl ko bhi kafi nahi samjha to androon e masjid waaqe qabar ki jaliyo'n wo bhi purkashish jaliyo'n ka kya etebar? Ye o bajae khud ek doosra munkar hai. Jo Allah aur uske rasool ki nafarmani aur saheb e qabar ki ghair sharia taazeem par mazed ubhaarta hai. Albatta masjid e Nabawi ﷺ ke andar makrooh nahi hai (tafseel Saatwe'n Fasl mein aarahi hai) Ke awaam is ki taraf rukh karke namaz padhe'n aur koi kharabi paeda ho. Phir qabar shareef ke shimali gosho'n par do (2) diware'n manhani soorat mein banadi gae'n aur inko milaa diya gaya, taa-ke kisi ke liye qabar e nabawi ka isteqbal hi mumkin naa ho. Ye tafseel Imam Qurtubi se bhi manqool hai. Isey Haafiz Ibne Hajar Hambali رحمه الله ne Fathul Baari mein naqal kiya hai (Al Kawakib ad Duraari: 65/91/1)

Shaikh ul Islam Ibne Taimiyya رحمه الله *Al Jawab al Bahar Fee Zawaar al Maqabir: V2 P9* mein tehreer farmate hain: *Hujra e Ayesha Siddiqa رضي الله عنها ko jab masjid mein shamil kiya gaya to iske darwaze ko band kar diya gaya aur uske gird ek aur diwaar qaaem kardi gai, taa-ke hujra darga aur buth banne se mehfooz rahe'n.*

Gumbad e Khizra:

Ye amr intehai qaabil e afsos hai ke qabar e nabawi par wo buland qubba jisey gumbad e khizra kehte hain, sadiyo'n se qaaem hai aur qabar shareef ko bhi khushnuma aaheni jaliyo'n aur zarkh-barkh ghilaf se gher diya gaya hai. Lekin ye sab saheb e qabar ko naapasand aur unki raza ke bilkul khilaf hai. Ye saheeh hai aur mujhe iska eteraf hai ke qabar shareef par sakht pehra rehta hai aur police kisi ko waha'n khilaf e shara'a harkat nahi karne deti. Hukumat e saudia is intezam par shukriya ki mustahiq hai. Magar itna hi kaafi o shaafi nahi, is silsila mein maine apni kiab *Ahkam ul Janaez wa Bida'aha* mein likha tha ke: *Wajib hai ke Masjid e Nabawi ﷺ ko iski pehli haiyyat par wapas kiya jaae, yaane Masjid e Nabawi ﷺ aur qabar shareef ke darmiyan shimalan o junooban ek lambi diwaar kheench di jaae jo qabar e Nabawi ﷺ ko masjid se judaa karde. Taa-ke masjid e Nabawi ﷺ mein dakhil hone waale ko iske andar koi aisee khilaf e shara'a haiyya nazar naa aae jo iske mausis ko naapasand thi. (Aap ﷺ ko ye haiyya ke androon e masjid koi qabar ho intehai naapasand thi, hatta ke aisa karne waale ko aapne maloon qaraar diya hai).*

Mere nazdeek hukumat e saudia par agar wo tauheed ki waqai himayat ka iraada rakhti hai to mazkoora tajweez par amal waajib hai. Main ummeed karta hoo'n ke Allah Ta'ala hukumat e saudia ke hatho'n is tajweez ko amali jaama pehnaaega. Hukumat e saudia se ziyaada iska zimmedar aur mustahiq kaun ho sakta hai?

Jaamea Umawi Mein Qabar:

Qubooriyo'n ki jahalat dekhiye, kehte hain ke damishq mein Sahaba رضي الله عنهم waghaira ki aamad ke waqt se Jaamea Umawwiya, Damishq ke andar qabar hai. Is par kabhi kisi ne koi eteraaz nahi kiya.

Ahle Bidat ki mantiq bhi ajeeb hai, ye samajhte hain ke Jaamea Umawi mein wo aaj jo kuch dekha rahe hain, wo sab iske baani e awwal Waleed bin Abdul Malik ke zamana mein muajood tha.

Kya ye baat koi saahab e hosh keh sakta hai?... Hargiz nahi! In qubooriyo'n ke alaawa koi bhi ye kehne ki juraa-at nahi kar saka. Ham yaqeen ke saath keh sakte hain ke ye khayal bilkul baatil hai. Sahaba o Taabaeen ke ahed e mubarak mein Jaamea Umawi yaa kisi doosri masjid mein kabhi koi qabar nahi thi.

Yahya رحمه الله Ka Sar e Mubarak:

Albatta baaz riwayaat mein Zaid bin Waqid se ye marwi hai ke: *Jab Waleed bin Abdul Malik ke ahed e khilafat mein Jaamea (Damishq) ki tameer shuru hui to ek sutoon ke liye buniyad khodte waqt ek ghaar mila, jisme sandooq tha. Sandooq ke andar sar yaa kaddu ke mushaaba ek zarf mein Yahya رحمه الله ka sar rakha hua ha. Is par likha tha هَذَا رَأْسُ يَحْيَى (ye Yahya رحمه الله ka sar hai) Waleed ne hukum diya ke sar jaha'n ha, wahee'n dafan kar diya jaae aur is sutoon ke balaai hissa ko jo is ghaar ke oopar padh raha tha, zarf numa bana diya jaae.*

Ye waaqea Abul Hasan ne *Fazael ash Sham: P33* mein aur unke waasta se Ibne Asakir ne apni Tareekh *Ibne A'asaakir: V2 P9-10* mein riwayat kiya hai. Is riwayat ki sanad intehai zaeef hai. Isme ek raawi Ibrahim Hisham Ghassani hai, wo sakht zaeef hai. Abu Zara'ah aur Abu Haa'im ne kaha: *Wo darogh-go hai.* Zahabi ne kaha: *Wo matrook hai.* Alaawa azee'n ham yaqeen ke saath kehte hain ke doosri sadee hijri ke awaakhir ak Jaamea Umawi mein qabar ki koi soorat bhi nahi thi.

Chunache Rabea aur Ibne Asakir ne riwayat kiya hai ke Waleed bin Muslim se daryaaft kiya gaya, Yahya رحمه الله ke sar ke baare mein, aapko kuch maloom hai? To Jaamea Umawi ke mashriqi janib 4th sutoon ki taraf ishara karke kaha, yaha'n jaisa ke mujhe bataya gaya hai. Ye riwayat is haqeeqat par saaf dalaalat karti hai ke Waleed bin Muslim ke zamana tak, Jaamea Umawi mein ba-zahir koi qabar nahi thi. Waleed bin Muslim ki wafat 194h mein hui hai. Phir ye saabit karna ke wo sar Yahya رحمه الله hi ka tha, joo e sher laane se kam mushkil nahi hai. Balke naamumkin hai. Isi waaste moarrikheen ke darmiyan is baare mein zabardast ihtelaf paaya jaa hai. Jamhoor moarrikheen ka khayal hai ke Yahya رحمه الله ka sar Masjid e Damishq (Jaamea Umawi) mein nahi, balke Masjid e Halab, Sham mein hai. Ye baat hamare ustaz Shaikh Fil Ijaaza Allama Muhammad Raghib Tabaq ne ek pur-maghz maqaala mein saabit ki hai. Ye maqaala *Majalla al Majmua al Ilmi, Damishq: V1 P41,1482* mein راس يحيى و زكريا ke unwan se shaaya hua hai.

Sharai nuqta e nigha se hamare nazdeek iski koi ehmiyat nahi hai ke ye saheeh hai, yaa wo Yahya رحمه الله ka sar e mubarak Masjid e Damishq mein ho yaa Masjid e Halab mein. Noaiyat e mas-ala mein isse koi farq nahi padhta. Balke agar ye yaqeen ho ke in masjido'n mein kisi mein Yahya رحمه الله ka sar nahi hai, to bhi in masjido'n mein fee-zamaana qabar ki soorat ka wujood bajaae khud shariyat ki saraasar khilaf-warzi hai. Kyounke shariyat e mutahhera ne ahkaam ki bana, zahir par rakhi hai naa ke baatin par.

Ye usool mashoor o maroof hai, iske baaz shawahid ulama ke kalaam mein aagey aarahe hain. Qabar agar masjid mein qibla ki jaanib ho to aisee soorat mein shariyat ki aur bhi ziyaada khilaf-warzi hai. Masjid e Halab mein soorat e haal yehi hai. Magar Afsos! Waha'n ke ulama chup hain.

نفو بر تو ای چرخ گردون تقو

Allama Abu Zaid Umro bin Shaba an Nameeri ne apni kiab Akhbaar ul Madina mein Madinatun Nabi ﷺ ka zikr apne shuyookh se aur wo apne asaaeza se bayan karte hain ke *Hazrat Umar bin Abdul Aziz ne jo Waleed ki taraf se madina ke governor he. Sinn 91h mein Masjid e Nabawi ki tameer jadeed aur tausee farmai diware'n munaqqash pattharo'n se banai gae'n aur cha sagwaan ki zar-andoz lakdi se unho'n ne azwaaj e mutahharaat ke hujro'n ko mandham karake masjid e nabawi mein shamil kar diya aur hujra e Ayesha ؓ ko bhi jisme Nabi ﷺ ki qabar shareef thi, masjid ke andar dakhil kar diya.*

Teesra Shubha:

Teesra Shubha ye tha ke Nabi ﷺ ne masjid e khayf mein namaz padhi hai. Halaa'nke hadees mein waarid hai ke masjid e khayf ke andar 70 ambiya ki qabre'n hain.

Jawab:

Isme shak nahi ke Nabi ﷺ ne Masjid e Khaf mein namaz adaa farmai hai, lekin is se *bana masjid a'alal qabr* ke jawaz par isedlal do (2) wujooh se baatil hai.

Pehli Wajah:

Masjid e Khayf mein 70 ambiya ki qabro'n ka hona be-suboot baat hai aur uske suboot mein jo hadees pesh ki jaati hai, iski sehat naa-qaabil e tasleem hai. Saheeh ahadees ki jamaa o tadween ka ehtemaam karne waale mohaddiseen mein se kisi ne isey riwayat nahi kiya. Naa muta-qaddimeen aaima e hadees mein se kisi mohaddis ne jiski tauseeq o tasheeh par etemaad kiya jaa hai, isey saheeh kaha hai aur naa usool e hadees ki roo se isey saheeh qaraar diya jaa sakta hai. Kyoun'ke iski sanad mein baaz raawi aise hain jo *Gharaaeb* yaane aisee ajeeb o ghareeb baate'n riwayat karte hain, jo doosre siqa raawiyo'n ke yaha'n nahi milti. Is liye aise raawi ki tanha riwayat karda hadees ki sehat par etemaad o itmenan nahi kiya jaa sakta.

Hadees ka matan Ma'a sanad darj e zail hai:

حَدَّثَنَا عَبْدَانُ بْنُ أَحْمَدَ نَا عِيسَى بْنُ شَادَانَ نَا أَبُو هَمَّامٍ الدَّلَّالُ نَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ مَرْفُوعًا (فِي مَسْجِدِ الْخَيْفِ قَبْرُ سَبْعِينَ نَبِيًّا).⁸⁵

Imam Haihami ne ye riwayat *Majmua az Zawaaed* mein ba-hawaala Musnad Bazzaar in lafzo'n mein zikr ki hai:

Masjid e Khayf mein 70 ambiya ki quboor hain.⁸⁶

فِي مَسْجِدِ الْخَيْفِ قَبْرُ سَبْعِينَ نَبِيًّا.

Rijaal e Bazzaar ki tarha Tabrani ke rijaal bhi Abdan bin Ahmad ke siwa sab siqa hain. Ye Abdaan bin Ahmad Ahwazi hain, jaisa ke Tabrani ne *Mojam us Sagheer*: P136 mein zikr kiya hai. Kutub e rijaal mein mujhe inka kahee'n tazkira o tarjuma nahi mila. Goya ye majhool raawi hain aur ye Abdan bin Muhammad Maroozi ke alaawa hain. Maroozi bhi Tabrani ke Shaikh hain. (*Mojam ul Kabeer*: P136 waghaira) Aur ye Siqa aur Haafiz hain. Tareekh e Baghdad: V11 P135 aur Tazkiratul Huffaz: V2 P230 waghaira kutub e rijaal mein inka tarjuma o azkira maujood hai.

Masjid ke andar maqbara bana dena aur samajhna ke is tarha shariyat ki mukhalifat se bach gae, jaisa ke baaz hazraat samajhte hain. Bilkul be-maane hai. Kyoun'ke us soorat mein bhi qabar ka qabar hona behrehaal zaahir hai. Wo awaamil aur jaahil khawas ka marja bani rahegi. Iske saath wo sulook rawa rakha jaaega, jo Allah ke alaawa kisi ke liye jaaez nahi. Is par muraqeba kiya jaaega. Allah ko chodkar isi se faryaade'n aur duae'n ki jaae'ngi, jaisa ke roz-marra ka mushaheda hai. Dar-asal masjid ke andar qabar ka

zahir hona hi buraai hai, wo khuli ho yaa maqbra ke andar. Imam Nawawi ke kalaam mein ye baat guzar chuki hai.

Behrehaal ye kehna ke Yahya ؓ ki qabar Jaamea Umawi mein Sahaba o Taabaeen ke waqt se hi maujood hai aur kisi ne kabhi is par koi eteraaz nahi kiya. Safed jhoot hai.

⁸⁵ Al Mujam ul Kabeer lit Tabrani: 3/204/2

⁸⁶ Rawah al Bazzaar aur Rijaal Siqaa hain Sirf Bazzaar ka hawaala dena Haihami ki farogazaagh hai, kyoun'ke ye hadees Mojam Tabrani mein bhi maujood hai.

Sanad e Mazkoora mein doosre raawi Isa bin Shazaan hain. Wo *Gharaaeb* riwayat kare hain. Suqaat Ibne Hibban mein *Yughrabu* lekin Ibrahim bin Mustamar ne unki matabea'at ki hai. (Zawaed Musnad Bazaar: P122)⁸⁷ Ye mataabeat qaabil e etebaar hai. Ibrahim ke mutalliq *Taqreeb* mein hai *Sadooq Yaghrab*.

Sanad ke 4th raawi Ibrahim bin Tahman hain, Ibne Ammaar Mausuli unke baare mein farmate hain: **ضعيف مضطرب الحديث**

Ibne Ammaar Mausuli ka ye qaul a'alal itlaaq go durust nahi, taaham is baat par zaroor dalaalat karta hai ke Ibrahim bin Tahman ki hadees mein kuch zoaf hota hai. Iski taaeed Ibne Hibban ke qaul se bhi hoti hai. Farmae hain: *Ibrahim bin Tahman ka maamla mushtaba hai, suqaat mein bhi inka shumar kiya gaya hai aur zoafa mein bhi. Unho'n ne motabar hadeese'n bhi riwayat ki hain, jo suqaat ke mushaba hain aur suqaat se kuch ma'azal ahadees riwayat karne mein bhi munfarid hain.*⁸⁸

Isi tarha Haafiz Ibne Hajar **ابراهيم بن طهمان ثقة يُعَرَّبُ** ne *Taqreeb* mein likha hai:

Ibrahim bin Tahman ke shaikh Mansoor bin al Motemar siqa hain. Ibrahim ne unse ek doosri hadees bhi apne mashqiya⁸⁹ mein riwaya ki hai: V2 P244. Behre-kaif mazkoora hadees Ibrahim bin Tahman ke *Gharaaebi* mein se hai.

Tasheef:

Aur mujhe to shubha hai ke is hadees mein kisi raawi se tasheef o tehreef ho gai hai aur isne **صَلَّى** Sala ke bajaare qabar riwayat kar diya hai. Kyou'nke ye hadees lafz **صَلَّى** ke saath hi mashoor hai. Chunache Tabrani ne Ibne Abbas **عنه** se marfooan riwayat kiya hai:

Masjid e Khayf mein 70 ambiya ne namaz padhi.⁹⁰

صَلَّى فِي مَسْجِدِ الْخَيْفِ سَبْعُونَ نَبِيًّا.

Maqdisi ne Mukhtara⁹¹ mein Abu Tahir Mukhlis ne Mukhlasiyaat⁹² mein aur Abu Muhammas Shaiban al A'adal ne Al Fawaaed⁹³ mein naqal kiya hai. Imam Munziri ne Mojam Ausat Tabrani ke hawaala se is hadees ki takhreej ke baad farmaya hai... *Is hadees ki sanad hasan hai.*

Mere nazdeek is hadees ke hasan hone mein koi shak nahi hai, mujhe iski ek mataabe hadees dastiyaab hui hai, jisey Azraqi ne Akhbaar e Makka: P35 mein Abdullah bin Abbas **عنه** se mauqoofan riwayat kiya hai. Iski sanad bhi qaabil e isteshaad hai. Jaisa ke maine apni kitab *Hajjatul Wida* mein bayan kiya hai. Azraqi ne P38 par bhi ye asar riwaya kiy hai aur uski sanad ye hai:

حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ حَدَّثَنِي مَنْ لَا أَتَاهُمُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

Khulsa ye ke is hadees mein mashoor lafz **صَلَّى** hai aur ye lafz qabar zaeeef hai. Dil iski seha par mutmaeen nahi aur agar saheeh ho to isse istedlal ka jawab ye hai:

Doosri Wajah:

Hadees e mazkoor mein ye zikr nahi hai ke masjid e khayf mein qabre'n zahir mein maujood hain. Azraqi ne Tareekh e *Makkah*⁹⁴ mein masjid e khayf ke wasf o bayan ke liye mua'addid fasle'n munaqqid ki hain. Magar kisi

⁸⁷ Makhtoota Al Maktaba al Islami, Beirut

⁸⁸ Suqaat Itteba at Taabaeen: V2 P10

⁸⁹ Makhtoota Maktaba Zaheriya, Damishq

⁹⁰ Al Mojam ul Kabeer: 3/155/1; Al Mojam ul Ausa: 1/119/2; Zawaad Ausat Mojam Ausat.

Makhtoota Maktaba Zaheriya, Damishq Kaamil; Makhtoota Maktaba Haram e Makki, Naaqis.

⁹¹ V2 P239

⁹² V1 P70

⁹³ 2/222/2

⁹⁴ P406-410

mein ye tazkirah nahi kiya hai ke masjid e khayf mein qabre'n zaahiri shakal mein maujood hain aur ye to maloom hai ke shariyat ne ahkam ki binaa par zahir par rakhi hai, naa ke baatin par. Masjid e Khayf mein qabre'n naa kahee'n nazar aati hain, na waha'n qabar ka koi naam o nishan hai. Naa koi unhe'n jaanta hai, balke mazkoora zaef hadees naa hoti to kisi ke wahem o khayal mein bhi ye baat naa aai ke masjid e khayf mein 70 nabiyo'n ki qabre'n hain. Is liye masjid mein in ma fasaad ka khatra nahi hai, jo laaziman un masjido'n mein hota hai, jin mein zahir mein oonchi qabre'n maujood hoti hain. Lehaza masjid e khayf ke andar namaz padhne mein koi qabahat nahi hai.

Chautha Shubha:

Chautha Shubha ye tha ke roo e zameen par sabse afzal masjid jisme namaz padhne ka khusoosiya ke sah qasd o ehtemaam kiya jaata hai, Masjid e Haraam hai. Hala'nke baaz tareekh ki kitabo'n mein likha hai ke Masjid e Haraam ke anadar Muqam e Hajar mein Ismail عليه السلام aur baaz doosre ambiya ki qabre'n hain.

Jawab: Ye shubha bhi be-buniyad aur mua'addid wujooh se baatil hai.

Pehli Wajah:

Beshak Masjid e Haraam duniya ki sabse afzal masjid hai aur isme namaz ka sawab doosri masjido'n ki ba-nisbat ek lakh guna ziyaada hai. Magar Masjid e Haraam ki ye fazeelat zaati hai aur Ibrahim o Ismail عليه السلام ki tameer ke waqt hi se isey haasil hai. Iski ye fazeelat Ismail عليه السلام ke isme madfoon hone ki wajah se nahi hai. Agar madfoon hona saabit ho. Jo shakhs iske bar-khilaf aqeeda rakha hai wo shadeed gumrahi mein muftala hai aur aise eteqaad ka haamil hai jo naa kisi motabar hadees se saabit hai, naa salaf e saleheen se.

Mumkin hai koi ye kahe ke oopar jo kuch zikr kiya gaya hai, durust hai. Lekin isse kam-az-kam itna to saabit hota hai ke aise masjid ke andar jisme koi qabar ho namaz padhna makrooh nahi hai. To Doosri aur teesri wujooh jawab se iska bhi izaala ho jaaega.

Doosri Wajah:

Hazrat Ismail عليه السلام waghaira Ambiya Ikram عليه السلام ka Masjid e Haraam (haram) mein madfoon hona kisi marfoo hadees se saabit nahi. Hadees ki mustanad kitabo'n, sihaah sitta, musnad ahmad, mojam tabrani waghaira mashoor kutub e hadees mein se kisi mein iske mutalliq koi hadees waarid nahi hai. Ye baaz mohaqqiqeen ke nazdeek kisi hadees ke zaef balke mauzoo hone ki ek badi nishani hai.

Ibnul Jauzi رحمته الله famrate hain: *“Ye qaul kitna saheeh hai ke jab um koi aise hadees dekho, jo aqal e Saleem yaa naqal e saheeh ke ma-bain ho yaa usool e deen ke munaqiz ho to samajh lo ke wo mauzoo hai. Usool e deen ke munaqiz hone ka matlab ye hai ke do (2) awwaleen e islam yaane mashoor kutub e hadees mein wo hadees marwi naa ho”*.⁹⁵

Gharz haraam mein kisi nabi ka madfoon hona kisi hadees se saabit nahi, is silsila mein baaz asaar zaroori marwi hain. Jin ko Azraqi ne Akhbaar e Makka⁹⁶ mein riwayat kiya hai. Lekin wo sab mauqoof, ma'azal aur waahi tabaahi sanado'n se marwi hain. Agarche baaz ahle bidat ne unhe'n bade tum-taraaq ke saath zikr kiya hai. Jaise wo az-qism muslamaat ho'n. Isi arha Hazrat Ayesha Siddiqa رضي الله عنها ki wo marfoo riwayat jisey Imam Suyuti ne Jaame Kabeer mein *كتاب الكنى للحاكم* Kitab ul Kuna lil Haakim se naqal kiya hai ke Rasool Allah ﷺ ne farmaya: *“Ismail عليه السلام ki qabar muqam e hajar mein hai”* ghair saabit aur naa-qaabil e zikr hai.

⁹⁵ Tadreeb ur Raawi, Al Baais ul Hasees: P85

⁹⁶ P39, 219-220

Teesri Wajah, Zaher o Ghair Zaaher Qabro'n Ka Hukum:

Masjid e Haraam mein jin qabro'n ke wujood ka daawa kiya jaa hai, wo sab ghair zaaher aur naa-maloom hain. Isi waaste koi bhi unki taraf rujoo nahi karta. Maloom hua ke qabro'n ka haraam mein zer e zameen hona kisi fitna ka baais nahi hai. Lehaza mazkoora asaar se zaahir aur numaya'n qabro'n par masjid banan ke haq mein istedlal karna kisi tarha saheeh nahi hai. Dono mein bohot badaa farq hai. Mulla Ali Qari ne bhi yehi jawab diya hai. Mirqat Sharah Mishkat mein tehreer farmae hain: *"Bayan kiya jaata hai ke muqam e hajar mein mizab ke neeche Ismail ؑ ki qabar hai aur hateem mein hajar e aswad aur zamzam ke darmiyan 10 ambiya ki qabre'n hain. Iska jawab hai ke Ismail ؑ waghaira ki qabre'n zahir nahi hain. Is liye isse istedlal karna saheeh nahi"*.⁹⁷

Ye ek jaiyyad aalim aur nuka-ras faqeeh ka jawab hai. Isme is nukta ki taraf ishara maujood hai, jo hamne oopar zikr kiya hai. Yaane mas-ala zer e bahes mein qaboor ke etebar se hukum lagaya jaaega. Rahe'n wo qabre'n jinka koi naam o nishan nahi hai to nazar ba-zahir qabro'n se mualliq kisi hukum e sharai ka itlaaq in par nahi hoga balke shariyat aisa koi hukum lagaane se parhez karegi. Kyou'ne ye ek badd-yehi aur mashahid e haqeeqat hai ke zameen ka koi khitta, koi gosha aisa nahi jiski godh mein qabare'n naa ho'n. Goya poori roo e zameen ek *goristaan* hai. Quran e Hakeem mein hai:

Kya Hamne Zameen Ko Samone Waali Nahi Banaya,
Zindoo'n Ko Bhi Aur Murdo'n Ko Bhi.⁹⁸

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا

Imam Sha'abi ka qaul hai:

Zameen ka shikam mardo'n ke liye hai aur uski pusht
zindo'n ke liye.⁹⁹

بَطْنُهَا لِأَمْوَاتِكُمْ وَظَهْرُهَا لِأَحْيَاءِكُمْ

Ek Shayar kehta hai:

Aye mere dost hamari qabre'n wasee maidano ko bhar
rahi hain, bataao aad ke ahed se ab tak qabre'n kaha
hain?

Zameen par aahisa chalo, mera khayal hai ke poori roo
e zameen insani jismo'n se bani ho.

Fiza mein aahisa chalne ki taaqat rakhte ho to behtar,
warna insano ki haddiyo'n par takabbur ke sah chalna
munaasib nahi.

صَاحَ هَذِهِ قُبُورُ نَضَائِمِ الرَّحَبِ

فَإِنَّ الْقُبُورَ مِنْ عَهْدِ عَادَ

خَفَّفِ الْوُطْأَ مَا أَظُنُّ أَدِيمَ

الْأَرْضِ مِنْ هَذِهِ الْأَجْسَادِ

سِرَانِ اسْتَضْطَعَتْ فِي الْهَوَاءِ رُؤُودًا

لَا اخْتِيَالًا عَلَى رُفَافِ الْعِبَادِ

*Rakh Zameen Par Paoun Namri Se Zara Aahista Chal
Kya Ta'ajjub Jaan Bhi Mitti Ke In Zarro'n Mein Ho.*

Ye haqeeqat nihayat waazeh hai ke qabar agar be-naam o nishan ho to waha'n kisi mufside aur fitna ka khatra nahi hota. Chunache ye roz-marra ka mushaheda hai ke buth-parastaana harkate'n aur mushrikaana rasme'n oonchee'n qabro'n par hi anjaam paati hain. Khwah wo farzi hi kyou'n naa ho'n. Aur kisi be-naam onishan qabar ke paas khwah wo haqeeqi hi kyou'n naa ho, koi nahi jaata. Is liye hikmat tashree ka taqaaza yehi hai ke dono ka hukum yaksaa'n naa ho. Chunache Shariyat e Muhammadi ne is nuka ko malhooz rakha hai. Pas zaahir o numaya'n qabro'n aur be-naam o nishan qabro'n dono ka ek hi hukum qaraar dena baatil hai. وَاللَّهُ الْمُسْتَعَانُ

⁹⁷ V1 P456

⁹⁸ Surah Mursalat 77:25-26

⁹⁹ Kitab al Kuna wal Asma lid Dolaabi: V1 P196 (iske rijaal siqa hain)

Paachwaa'n Shubha:

Paachwaa'n shubha ye hai ke sahabi e rasool Hazra Abu Jandal رضي الله عنه ne Hazra Abu Baseer رضي الله عنه ki qabar par masjid tameer ki thi.

Jawab:

Ye shuba to layaq e zikr bhi naa tha aur agar ek banda e nafs ma'asir ne is taar e ankaaboo ke sahare mohkam ahadees ko radd karne ki naa-rawa aur nakam sae'ee naa ki hoti to main iski tardeed o tanqeed mein raushnai aur kaghaz zaaya naa karta, behrehaal baadal-na-khwaasta do (2) jawab supurd qartaas kar raha hoo'n.

Pehla Jawab:

Pehla jawab ye hai ke mazkoora waaqea hi sirey se be-buniyad hai. Iski koi aisee sanad nahi jo daleel o hujjat ban sakey. Sehaah, Masaneed waghaira kutub e ahadees بناء مزعوم ke zikr se yaksar khali hain. Albatta Allama Ibne Abdul Barr رحمته الله ne Al Iseyaab¹⁰⁰ mein ek mursal sanad se is waaqea ka zikr kiya hai. Farmae hain:

Abu Baseer o Abu Jandal رضي الله عنه Ka Waaqea:

Sulah e Hudaibiya ke baad Nabi ﷺ ne Hudaiba mein 3 din qiyaam farmaya. Phir Madina wapas hue (udhar jo musalman Makkah mein majboori se reh gae the, choo'nke kuffar inko sakht takleefe'n dete the. Is liye wo bhag kar madina aane ki koshish karte the, sabse pehle) Abu Baseer رضي الله عنه bhag kar madina Aap ﷺ ki khidmat mein poho'nche quraish ne Aap ﷺ ke paas do (2) aadmi bheje ke hasb e moaheda¹⁰¹ hamara aadmi wapas kar diya jaae. Aap ﷺ ne wapas farma diya, Abu Baseer رضي الله عنه ne arz kiya main musalman hokar aaya hoo'n, aap mujhe kafiro'n ke panja e siam mein wapas bheje'nge ke wo mujhko kufr par majboor kare'n? Aap ﷺ ne farmaya: Allah iski koi sabeel paeda karega. Sabar karo, Abu Baseer Majbooran dono kafiro'n ki hirasat mein wapas hue.

Muqam e zul halaeeffa par poho'chkar dono kafir kuch khane peene ke liye thehre. Abu Baseer رضي الله عنه ne ek se kaha, yaar tumahri ye talwar badi umda hai. Wo kafir talwar niyaam se nikal kar kehne laga: haa'n baho nafees hai, baho se logo'n par main iska tajruba kar chuka hoo'n. Hazra Abu Baseer رضي الله عنه ne kaha zara main bhi dekhu'n, isne talwar aapke hawaala kardi. Aapne mauqa paakar isi kafir par tajruba kar liya aur uska kaam tamaam kar diya. Doosra kafir bhagkar madina aaya. Masjid e Nabawi ﷺ mein poh'ncha. Aap ﷺ ki is par nazar pdi. Dekhte hi farmaya: Is par koi iftaad aapadi hai, chunache khidmat e aqdas mein poho'nchkar isne shikayat ki ke meri saathi qatal kar diya gaya. Ab mera number tha, itne mein Hazrat Abu Baseer رضي الله عنه bhi aapoho'nche aur arz pardaaz hue ke aapne moaheda ke mutabiq apni taraf se mujhko wapas kar diya hai. Ab aap par koi zimmedari nahi. Aap ﷺ ne farmaya: Ye to aatish jung bhadka dene waala hai, agar isko koi muaawin mil jaae. Ye jumla sunkar Hazrat Abu Baseer samajh gae ke unhe'n dobara wapas kar diya jaaega. Is liye madina se bhagkar samandar ke kinare (muqam e umais) mein padaao daal diya. Idhar Hazrat Abu Jandal رضي الله عنه bhi quraish ki zadd se kisi tarha nikal aae aur Abu Baseer رضي الله عنه se aamile.

(Aur ab ye hone laga ke quraish ka jo bhi musalman Makkah se jaan aur imaan bachakar nikala to wo seedha Abu Baseer رضي الله عنه se jaa mila. Rafta-rafta unki poori jamiyyat taiyaar ho gai. Ye log ye karte ke quraish ka jo bhi qafila sham jaane waala unhe'n milta, iska raasta rok kar iske maal o asbaab par qabza kar lete aur qafila waalo'n ko qatal kar daalte. Aajiz aakar quraish ne Allah ka waasa aur rishtedaari aur qaraabat ki duhaai de kar Rasool Allah

¹⁰⁰ V4 P21-23

¹⁰¹ Moaheda Sulah Hudaibiya ki ek shart ye thi ke jo kafir yaa musalman Makkah se Madina chal jaaega wo wapas kar diya

jaaega. Lekin jo musalman Madina se Makkah chala jaaega wo wapas naa kiya jaaega (Mutarjim)

ﷺ se darkhwast ki ke aap un logo'n ko Madina bulwa bheje'n, ab jo bhi aapke paas poho'nchega mamoon o mahfooz rahega).

Yaha'n ak ba-riwayat Zohri bayan karne ke baad Ibne Abdul Barr aagey farmae hain ke Musa bin Uqba ne Abu Baseer رضي الله عنه ke waaqea ko tafseel se bayan kiya hai. Unho'n ne is waaqea ke akheer mein ye izaafa kiya hai ke Nabi ﷺ ne Abu Baseer رضي الله عنه aur Abu Jandal رضي الله عنه aur unke saathiyon ko likha ke tum sab yaha'n madina chale aao. Maktoob e Nabawi ﷺ Abu Jandal رضي الله عنه ke paas us waqt poh'ncha jab Abu Baseer zindagi ke aakhri lamhaa se guzar rahe the. Unho'n ne makoob e girami hath mein liya, padhna shuru kiya aur isi haal mein jaa'n bahaq ho gae. Abu Jandal رضي الله عنه ne unki namaz e janaza padhai aur wahee'n dafan kiya aur unki qabar par ek masjid ameer kardi.¹⁰²

Tanqeed:

Is riwayat ka madar Zohri par hai, wo seghar taabaeen se hain. Inko Anas bin Malik رضي الله عنه se liqaa o simaa haasil hai. Magar is riwayat mein unho'n ne kisi sahabi ka waasa zikr nahi kiya. Is liye ye riwayat *Mursal* hai aur is etebar se ke Zohri umooman taabaeen se riwayat karte hain. Ye riwayat *Ma'azal* hogi.

Behrehaal *Ma'azal* hokar *Mursal*, indal mohaddiseen koi bhi hujjat nahi. Is liye ye riwayat qaabil e istedlal nahi hai. Mustazaad bar-aa'n ye ke dar-haqeeqat khat kasheeda ziyaadati munkar hai. Kyou'nke ye qissa Imam Bukhari ne Jaame Saheeh mein aur Imam Ahmad ne Musnad Ahmad¹⁰³ mein

بِهِ طَرِيقَ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ أَخْبَرَنِي عُروَةُ بْنُ الزُّبَيْرِ عَنِ الْمُسَوِّرِ عَنِ الْمُسَوِّرِ أَلِيٍّ مَخْرَمَةً وَمَرْوَانَ

Muttasilan riwayat kiya hai aur kisi mein ye ziyaadai nahi hai. Aise hi Ibne Ishaq ne seera mein Zohri se mursalan riwayat kiya hai, isme bhi ye ziyadati nahi hai. Seera Ibne Hisham¹⁰⁴ aur Musnad Ahmad¹⁰⁵ mein ba-tareekh Ibne Ishaq a'an az Zohri a'an Urwa muttasilan marwi hai, waha'n bhi ye faqra nahi hai. Aise hi Ibne Jareer ne Tareekh¹⁰⁶ mein ba-tareeq Ma'amar aur Ibne Ishaq waghaira huma a'an az Zohri ye qissa riwayat kiya hai, isme bhi mazkoora ziyaadati nahi hai.

Is tafseel se ye poori tarha sabat ho gaya ke ye ziyadati Abu Jandal رضي الله عنه ne Abu Baseer رضي الله عنه ki qabar par masjid tameer kardi, munkar hai, iski sanad ma'azal hai. Aur suqaat ne isey riwayat nahi kiya hai. وَاللَّهُ تَعَالَى هُوَ الْمُؤَقِّقُ

Doosra Jawab:

Doosra Jawab ye hai ke Ye ziyaadai saheeh saabi ho jaae tab bhi iske sahare in ahadees e kaseera ko radd nahi kiya jaa sakta jo *Bana Masjid A'alal Quboor* ki hurma par sarahaan dalaalat karti hain. Kyou'nke:

Awwalan: Mazkoora waaqea mein ye zikr nahi hai ke Nabi ﷺ ko Abu Jandal رضي الله عنه ke فعل fe'l ki itela hui aur Aap ﷺ ne isse mana nahi farmaya.

Saniyan: Agar ham ye maan le'n ke Aap ﷺ ko iski ittela hui, magar aapne kisi nagawari ka izhaar nahi farmaya. To zaroor hai ke ham isey ma-qabl tehreem par mahmool kare'n. Kyou'nke ahadees mein ye saraahat hai ke qabron par masjid banane ki hurma Aap ﷺ ne zinadagi ke aakhri lamhaat mein bhi bayan farmai hai. Is liye ek mutaqqaddim nass ki binaa par agarche wo saheeh ho. Kisi muta-akkkhir ko ark nahi kiya jaaega. Balke dono mein ta'aruz ho to pehla hukum mansooq aur doosra naasikh hoga. Allah nafs ki paarwee se mehfooz rakhe.

¹⁰² Istea'aab Ibne Abdul Barr

¹⁰³ V4 P331-338

¹⁰⁴ V3 P331-339

¹⁰⁵ V4 P323-336

¹⁰⁶ V3 P271-285

Chetta Shubha:

Chetta Shubha ye hai ke qabar par masjid tameer karne ki mumaneat ki illat bas ye thi ke isse logo'n ke qabar-parasti ke fitna mein muhtala ho jaane ka kahtra tha. Ab ye illat baaqi nahi rahi, is liye mumaneat o hurmat bhi mansookh ho gai.

Muallif *Ahya ul Maqboor* Shaikh Abul Faiz Ghammari ke alaawa kisi aalim ne bhi main nahi jaana ke ye daleel pesh ki ho. Tanha muallif hi hain, jinho'n ne ahadees e saheeha aur ijma e umma ko radd kar dene ke liye is daleel e mazoom ka sahara liya hai. Chunache likhte hain:

Qabro'n par masjid banane ki nahee o mumaneat ki bil-ittefaq do (2) illat hai. Ek ye ke ye masjid ke najis hone ka baais hai.¹⁰⁷ Aur doosri illat jo aksar ulama, balke amam ulama hatta ke in ulama ke nazdeek bhi jinho'n ne pehli illat bayan ki hai, musallam hai. Ye hai qabar par masjid banana, fina o gumrahi ka sabab hai. Kyou'nke jab kisi masjid ke andar kisi buzurg ki qabar hogi, jo khair o taqwa aur parhezgari ke liye mashoor ho, to imtedaad e zamana ke saath iski qabar se jaahilo'n ki aqeedat padhti jaaegi. Aur agar qabar qibla ki jaanib hui to ye aqeedat o ta'azeem ka ghuloo isey qibla banadega. Hatta ke namazo'n mein bhi isi ko markaz e tawajjo aur maqsood bana liya jaaega aur qasdan isi ki taraf rukh karke namaze'n padhi jaane lage'ngi aur you'n ye cheez logo'n ko sareeh kufr o shirk tak poh'ncha degi.

Is doosri illat ke suboot mein Imam Shafai رحمہ اللہ aur baaz doosre ulama ke aqwaal naqal karne ke baad P20-21 par likhte hain: *"Momineen ke dilo'n mein imaan ke rusookh, tauheed e khaalis par unki nashu-numa aur tarbiyat aur is aqeeda ke raasikh ho jaane ki wajah se ke Allah ka koi shareek nahi, wo khalq o ejaad aur tasarruf mein mutafarrid hai. Illat e mazkoora martafa'a ho chuki hai aur jab ye illat baaqi nahi rahi, to is par mabni hukum yaane abmiya o saleheen ki qabro'n par mashahed o masajid tameer karne ki karaahat bhi baaqi naa rahegi"*.

Jawab:

*Is Saadgi Pe Kaun Naa Mar Jaae Aye Khuda
Ladte Hain Aur Hath Mein Talwaar Bhi Nahi*

Pehle ye saabi karo, ke mazkoora khara hi *nahee bana masajid a'alal quboor* ki wahed illat hai. Phir ye saabi karo ke ye illat baaqi nahi rahi, tab kahee'n jaake ye mudda-a'a saabit ho sakta hai ke qabro'n par masjid banane ki nahe o mumaanea khatam ho gai.

Lekin yaha'n sirey se is amr ki koi daleel hi nahi hai ke mazkoora khatra hi nahi ke wahed illat hai. Haa'n nahee ki illato'n mein se ek illat wo bhi hai. Lekin tanha isi ko madaar nahi qaraar de dena ghalat hai. Balke doosri maqool illate'n bhi hain, misaal ke aur par *tashabbo bin nasaara* jaisa ke Faqeeh Haihmi aur Allama Ameer Yamani ke kalaam mein iski tasreeh guzar chuki hai aur israaf aur tazee'ee maal o waghaira waghaira jo ahle nazar se posheeda nahi hain. Isi tarha intefa e illat ka daawa bhi mutaddid wujooh o dalaael se baatil hai.

Sirf Tauheed e Ruboobiyat Najaat Ke Liye Kaafi Nahi:

Pehli daleel ye hai ke is daawa ki buniyad hi ek baatil asal par hai. Wo asal ye hai ke bas ye imaan rakhna ke Allah hi tanha kaaenaat ka khaliq o maujad hai. Najaat ke liye kaafi hai. Halaa'nke ye saheeh nahi hai, tauheed ki is qism ko ulama tauheed e ruboobiyat kehte hain. Is par wo mushrikeen bhi imaan rakhte the. Jinki hidayat ke liye Rasool Allah ﷺ ki be'esat hui. Chunache khud Allah Ta'ala ne bayan farmaya hai:

¹⁰⁷ Ye illat bhi mutaddid wujooh se baatil hai, jinke bayan ka ye mauqa nahi. Khusoosan quboor e ambiya ﷺ ke mualliq ye illat bayan karna to naree jahalat hai.... Kyou'nke ba-hadees e saheeh saabit hai ke ambiya ke pakeeza ajsaam qabro'n mein baeena

mehfooz rehte hain. Baoseeda nahi hote, to phir unse zameen ke najis hone ka kya sawal?

Aye Nabi ﷺ Agar Tum Un Kafiro'n Se Poocho Ke Asmaan
 Aur Zameen Ko Kisne Paeda Kiya, To Bila-shubha Wo
 Kahe'nge Ke Allah Ne.¹⁰⁸

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

Magar is tauheed e ruboobiyaat ke iqraar ne in kuffar ko koi faaeda nahi poh'nchaya. Kyou'nke wo tauheed e uloohiyaat aur tauheed e ibaadat par imaan nahi rakhe the. Balke iska sakhti se inkaar karte the, aur sirf ek khuda ki ibaadat o bandagi ke qaael naa the. Wo kehte the:

Kya Usne Itne Saare Ma'aboodo'n Ko Ek Hi Ma'abood
 Kar Diya.¹⁰⁹

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا

Islami Tauheed:

Tauheed e Uloohiyat aur Tauheed e Ibaadat ka matlab aur mukhtaza ye hai ke isteghaasa o isteeaanat, dua o ilteja, nazar o niyaaz aur qurbani waghaira ibaadat ki tamaam qisme'n jo dar-haqeeqat Allah ke liye khaas hain. Kisi ghairullah ke liye anjam naa di jaae'n. In ibadaat mein se kisi ko agar kisi ne ghairullah ke liye anjam diya to isne Allah ka nad o hamsar qaraar diya aur wo mushrik hai. Agarche wo tauheed e ruboobiyaat ka iqraar karta ho. Behre-kaif islami tauheed aur imaan manji tauheed e ruboobiya aur tauheed e uloohiyaat o ibaadat, baek waqt dono par imaan rakhna hai. Sirf tauheed e ruboobiyaat par imaan najaat ke liye kaafi nahi. Ye bahes aqaad ki kitabo'n mein tafseel ke saath milegi.

Imaan Ka Saheeh Fuqdaan:

Is tauzeeh ko nazar mein rakhte hue tum dekh sakte ho ke baho se muddaiyaan e imaan o islam tauheed e ruboobiya par to imaan rakhte hain, magar unke quloob mein Imaan *Saheeh* raasikh nahi hai. Wo tauheed e uloohiya o ibaadat par imaan ke taqaazo'n ko jaante hi nahi. Misaalo'n ke liye door jaane ki zaroora nahi. Muallif Ahya ul Maqboor (Shaikh Ghammari) ka bayan hi kaafi hai, chunache wo P21-22 par likhte hain: *"Ham dekhte hain ke awaam auliya ki qasme'n khatte hain aur unke baare mein aise baate'n zubaan se nikalte hain jo bila-shubha zaahir, balke haqeeqatan sareeh kufr hoti hain. Marakish (aur hind o pak ke bhi) baho se jaahil awaam Shaikh Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ ke mutalliq aisa aqeeq rakhte hain, jo sareeh kufr hai aur baaz log qutub e akbar Sufi Abdus Salam bin Masheesh ke baare mein kehte hain ke unho'n ne deen o duniya ko paeda kiya aur baaz log jab tez barish hoti hai to kehte hain "hamare maula Abdus Salam! Apne bando'n par lutf o karam keejiye". Halaa'nke ye sab kufr hai"*. نَعُوذُ بِاللَّهِ مِنْهُ

Main kehta hoo'n ye kufr mushrikeen ke kufr se bhi shadeed-tar hai kyou'nke ye Allah ki ruboobiyaat mein sareeh shirk hai. Shirk ki ye qism o mushrikeen ke yaha'n bhi nahi paai jaati. Raha shirk fil-uloohiyaat wal ibaadat to jaahil naam-nehad musalmano ki bhari tadaad isme muftala hai. Ye hai aaj imaan e saheeh ke fuqdaan aur musalmano ki badd-aqeedgi ka haal aur abhse pehle bhi ye soora e haal maujood rahi hai.

Phir Shaikh Ghammari ka ye kehna kyou'nk saheeh ho saka hai ke: *"Momin ke dilo'n mein imaan e saheeh raasikh ho chuka hai. Is liye hurmat e bana masaajid a'ala quboor ki illat baaqi nahi rahi"*, Yaane qabro'n par masjid banane se ab logo'n ke shirk, qabar-parasti aur murda-parasti waghaira mein giraftar hone ka khara nahi hai. Halaa'nke ye mutawaqqe khatra nahi, balke waaqe hai. Isey sar ki aankho'n se dekha jaa sakta hai.

Shaikh Ghammari ki *momineen* se muraad agar Sahaba رَضِيَ اللَّهُ عَنْهُمْ hain, o beshak Sahaba رَضِيَ اللَّهُ عَنْهُمْ haqeeqi momin he. Islami tauheed ki haqeeqat se poori tarha waqif the aur beshak unke qabar parasti aur murda parasti waghaira ke fitne mein muftala ho jaane ka koi khatra nahi tha. Lekin shariyat e islamiya hama-geer aur abadi shariyat hai. Sahaba Ikram رَضِيَ اللَّهُ عَنْهُمْ ke zamana mein agar ye khatra naa rha ho, ba-sharteke ye saabit ho to isse ye laazim nahi aata ke sahaba ke baad ke logo'n ke haq mein bhi wo khatra baaqi nahi raha. Balke waqaaat shahdat de rahe hain, ke Sahaba رَضِيَ اللَّهُ عَنْهُمْ

¹⁰⁸ Surah Luqman 31: 25

¹⁰⁹ Surah Saad 38: 5

ke baad bhi wo khatra bila-inqeta maujood raha hai aur hai aur yehi khatra nahee e mazkoor ki illat hai. Is liye intefa e illat ka daawa mahez khaam-khayali hai.

Doosri Daleel:

Fasle Awwal ki ahadees se ye baat maloom ho chuki hai ke Nabi e Kareem ﷺ ne apni ummat ko qabro'n par masjid banane se apni zindagi ke aakhri auqaat, balke marz ul mau mein mana farmaya tha. Is nahee o mumaneat ki illat agar baqaul e Ghammari momineen ke dilo'n mein imaan e saheeh raasikh ho jaane ki wajah se zaael ho gai hai, to sawal ye hai ke wo kab zaael hui hai? Aap ﷺ ki wafat ke baad? To ye is aqeeda ke bilkul manaqiz hai, jis par poori ummat ka ijma hai.

Yaane Nabi ﷺ ka zamana amam zamano'n se behtar hai خَيْرُ الْقُرُونِ قُرْنِي kyou'nke ye shaq is baat ko mustalzim hai ke hayat e Nabawi ﷺ mein Sahaba Ikram ﷺ ke dilo'n mein imaan e saheeh raasikh nahi hua tha. Is liye qabro'n par masjid banane ki nahee o mumaneat bar-qarar rahi aur Aap ﷺ ki wafat ke baad islami tauheed sahaba ﷺ ke dilo'n mein raasikh ho gai. To nahee e mazkoor ki illat (shirk o badd-aqeedgi mein muhtala hone ka khatra) jaati rahi. Is liye nahee baaqi nahi rahi. Main tasawwur bhi nahi kar sakta ke koi shakhs ye baat zuban par bhi laaega, kyou'nke iska baatil hona azhar-minash-shams hai.

Aur agar doosri shaq ikhteyar keejiye aur kahiye ke illat e nahee Aap ﷺ ki wafat se pehle hi zaael ho gai thi hi, to ye bhi saheeh nahi. Kyou'nke Aap ﷺ ne zindagi ke bilkul aakhri waqt mein bhi nahee farmai thi. Is liye Aap ﷺ ki hayat mein illat ke intefa aur nahee ke mansookh hone ka sawaal hi paeda nahi hota. Is jawab ki taa'eed ajah saalis se bhi hoti hai.

Teesri Daleel:

Teesri wajah e batlaan ye hai ke baaz hadeeso'n mein ye saraahat hai ke qabro'n par masjid banane ki mumaneat qiyaamat tak ke liye hai. Mulaheza ho, Fasle Awwal ki 12th hadees.

Chauthi Daleel:

Hazrat Ayesha Siddiqah ﷺ ki hadees mein guzar chuka hai ke Nabi ﷺ ko Hujra e Nabawi ﷺ mein dafan kiya gaya aur khuli jagah mein is liye dafan nahi kiya gaya ke mubaada Aap ﷺ ki qabar ko kahee'n masjid bana liya jaae. Maidan mein iski daar o geer mushkil thi, Sahaba Ikram ﷺ ko ye andesha agar apni nisba tha, to baad ke musalmano se khof aur bhi ziyaada hai aur agar ye khof baad ke logo'n ke mutalliq ha aur yehi saheeh hai to ye is amr ki qatai daleel hai ke Sahaba Ikram ﷺ ke nazdeek qabar ko masjid banane ki nahee o mumaneat ki illa zaael nahi hoti hai. Naa unke zamana mein, naa unke baad. Is liye is par mabni nahee e mazkoora bhi baaqi rahegi. Ye hai Sahaba ﷺ ki raae. Uske khilaf aqeeda rakhna is par khuli gumrahi hai, iski taa'eed paachwee'n daleel se bhi hoti hai.

Paachwee'n Daleel:

Baqaa e Illat ki paachwee'n daleel ye hai ke salaf ka isi hukum (qabro'n ko masjid banane ki mumaneat) par barabar amal raha. Unke amal ka ye tawatur ye saabit karta hai ke illat e saabeqa yaane fitna o gumrahi mein muhtala ho jaane ka khatra baaqi hai. Kyou'nke agar illat muntafi¹¹⁰ ho gai hoti to iske ma'alool par istembar ke saath ta'amul baaqi naa rehta. Ye haqeeqat nihayat waazeh hai.

Ham ta'amul e salaf ke suboot mein kuch asaar zail mein zikr kare hain. Mulaheza ho:

Asaar e Salaf:

¹¹⁰ T: unable to read the word (Rehan)

1. Abdullah bin Sharjeel bin Hasnah bayan farmate hain ke maine Hazrat Usman bin Affan ؓ ko dekha ke qabro'n ko barabar kar dene ki hidaya farma rahe hain. Unse kaha gaya aur ye aapki sahebzadi Umme Umro ki qabar hai. Aapne isey bhi barabar kar dene ki taakeed farmai. So isey bhi barabar kar diya gaya.¹¹¹
2. Abul Hayaj Asadi ؓ kehte hain ke Hazrat Ali bin Abi Taalib ؓ ne mujhse farmaya: *“Main tumhe'n is muhim par naa bheju'n, jis par mujhe Rasool Allah ﷺ ne bheja tha. Wo ye ke kisi mujassama ko mitaae baghair naa raho aur kisi qabar ko zameen ke barabar kiye baghair naa chodo”*.¹¹²

¹¹¹ Musnnaf Ibne Abi Shaiba: V4 P138 (Makhtoota Maktaba Zaheriya, Damishq); Tareekh Abi Zara'a: V2 P66,121 (ba-sanad Abdullah bin Sharjeel. Abdullah ka tazkira Ibne Abi Haaim ne *Kitab al Jirah wa Ta'adeel* mein kiya hai aur unke baare mein koi jirah o ta'adeel naqal nahi ki hai. Tareekh Abi Zara'a ka foto-shuda nuskha *Al Majmua Al Ilmi al Arabi, Damishq* mein maujood hai.

¹¹² Muslim: V1 P312; AD: V2 P42; Tirmizi: V1 P136; Bayhaqi: V4 P3; Musnad Tayalsi: V1 P168; Musnad Ahmad: 657, 658, 741, 889, 1064, 1175, 1176, 1177; Musannaf Ibne Abi Shaiba: V4 P136; Mojam Sagheer Tabrani: 29

Qabar Kitni Oonchi Ho:

Qabar ko balisht do (2) balisht oonchi banana ke wo mumtaz rahe aur uski be-hurmani naa ho, mashroo hai aur hadees se saabit hai. Hadees e masoor baala is hukum e sharai ke khilaf nahi hai. Kyou’nke is hadees ka malab ye hai ke qabar par jo bana o tameer ho (qubba waghaira) isey dhaa diya jaae. Is hadees ka iske alaawa bhi matlab bayan kiya gaya hai.

Chunache Mulla Ali Qari hadees e mazkoor ki sharah mein likhte hain: “*Qabar par jo bana o tameer waghaira ho, isey zameen ke barabar kar dene ka hukum diya gaya hai. Is oonchai ko nahi jo qabar ki alaamat aur hifazat ki khatir hoti hai. Al Izhaar mein likha hai ke ulama ne kaha “qabar ko balisht do (2) balisht oonchi banana mustahab hai”. Isse oonchi banan makrooh hai. Balke isse oonchi ho, to isey dhaa dena mustahab hai. Kitni dhaa di jaae, isme albata ikhtelaf hai. Baaz ulama ka kehna hai ke logo’n ko tambeeh o tahdeed aur ibrat ke waase hadd e sharai se oonchi qabaro ko dhaakar bilkul zameen ke barabar kar dena chaahiye. Yehi raae hadees shareef ke lafz سوية ke ziyada qareeb hai”*.”¹¹³

Ghammari Ki Tashkeek o Taaweel:

Mazkoora hadees mein choo’nke Shaikh Ghammari (waghaira qabar-parasto’n) ke mazhab ki saaf saaf tardeed hai, is liye unho’n ne isse peeche chudane ki do (2) tarha koshish ki hai.

Awwalan: Hadees ki aisee taaweel ki hai, ke wo unke mazhab ke muafiq ho jaae.

Saniyan: Is hadees ke suboot hi mein shak o shubha paeda karne ki koshish ki hai. Chunache likhte hain: “*Do (2) baao’n mein se ek behrehaal laazim hai, yaa ye hadees saabit hi nahi hai. Yaa zaahir ma’ane par mahmool nahi hogi*”.”¹¹⁴

Jawab e Shaafi:

Is hadees ka suboot aur uski seha o shubha se baala-tar hai. Ye hadees mutaddid sanado’n se marwi hai. Saheeh Muslim mein bhi maujood hai, lekin ye khwahish e nafsani ke paeru, hadees ki tasheeh o tazeef mein ilmi usool o qawaaed ka kaha’n iltezaam karte hain? Wo to jo hadees unke khilaf padegi, khuwwah wo kitni hi saheeh ho isey khwah-ma-khwah zaef thehraane ki koshish kare’nge. Jaise ye hadees¹¹⁵ Aur jo mufeed hogi, khwah wo kaisi zaef ho isey saheeh aur qaabil e amal qaraar de’nge. Iski baaz misaale’n aainda bhi aae’ngi.

Shaikh Ghammari ne hadees e mazkoor ko mufeed matlab banane ke liye mutaddid taweele’n ki hain. Qawee-tar taaweel ye hai ke “*Is hadees ka zaahiri ma’ana bil-ittefaq muraad nahi hai. Kyou’nke aamma e deen bil-ittefaq qabro’n ko zameen ke barabar banane ko makrooh aur ek balisht oonchi banane ko mustahab kehte hain*”.

Ta’ajjub hai ke taqleed ko haraam aur ijtehaad ka daawa karne waala ye shakhs ahadees e nabawiyya ﷺ mein ba-za’am e khaweesh unhe’n aqwaal e aamma ke muafiq banane ke liye, kaise hera-pheri aur kaisi-kaisi beja taweele’n kar raha hai. Hala’nke wo tawilaat ijtehaad e saheeh ke bilkul khilaf hain.

Hadees zaer e bahes (yaane Hadees e Ali) aamma ke muttafaq a’alai qaul ke khilaf hai hi nahi, kyou’nke isme oonchi qabaro’n ko barabar kar dene ka hukum in qabro’n ke saath makhsoos hai. Jin par koi imarat waghaira bani hui ho. Ye hukum Aap ﷺ ne tahdidan aur taghleezan diya hai. Albata ba-waqt e dafan qabar ko zameen ke barabar banana ba-ittefaq e aamma makrooh hai aur balisht do (2) balisht oonchi banana mustahab hai. Magar hadees e

¹¹³ Mirqaat: V2 P372; Tohfatul Ahwazi: V2 P154

¹¹⁴ Ahya ul Maqboor; P57

¹¹⁵ Ek raafzi ne bhi apni kiab *Kashf ul Iriyaab* mein is hadees ko sarahaan zaef kaha hai aur Saheeh Muslim ki sanad par zubaan e ta’an daraz ki hai. Hala’nke is hadees ke tamaam ruwaat siqa hain,

isi tarha kausari jehmi ne bhi is hadees ki sehat ko nishanaya banaya (Maqalaat e Kausari: P159). Dekha ye nafs-zada apne ikhtelaf e mazaheb ke bawajood saheeh hadees ko bila-wajah mahez khwahishaat e nafs ki paerwe mein radd kar dene par kaisa muttafaq hain?

mazkoor mein us soorat ka hukum nahi bayan kiya gaya hai. Is liye hadees aur aimma ke ittefaq o ijma ke darmiyan koi tanaquz hai hi nahi. Kyou’nke dono ka moorid mukhtalif hai.

Baad azaa’n Ghammari ne taaweel e mazkoor ki taaeed mein Shafaiyya ka ye qaul naqal kiya hai ke “*Nabi ﷺ ki taswiya se murad qabar ko zameen ke bilkul barabar kar dena nahi hai. Balke Aap ﷺ ki muraad ye hai ke oonchi qabaro’n ko mastah bana diya jaae. Ye taaweel is liye zaroori hai ke is tarha mukhtalif ahadees mein jamaa o tatbeeq ho jaaegi*”.

Hala’nke shafaiyya ka ye qaul agar maan bhi liya jaae to ye bhi Ghammari ke liye mufeed nahi, balke muzir hai. Kyou’nke aanjanab tasteeh (zameen se zara oonchi aur mustah banane) ko wajib nahi samajhte. Balke isse aagey badhkar qabar ko buland se buland banane, balke is par qubba o masjid tameer karne ko bhi mustahab kehte hain.

Ghammari ne hadees ka aakhri jawab dete hue likha hai: “*Is hadees ka saheeh matlab hamare nazdeek ye hai ke Rasool Allah ﷺ ne kuffar o mushrikeen ki in qabro’n ko zameen ke barabar kar dene ka hukum diya tha. Jinki wo log jaahiliyya mein taqdees o buzurgi ke qaael the. Wo Sahaba ﷺ ke fatah karda bilaad e kuffar mein waaqe thee’n, is takhsees ki daleel ye hai ke hadees mein quboor ke saath tamaseel (mujassamo’n) ka bhi zikr hai*”.

Iska jawab ye hai ke Musnad Ahmad ki ek riwayat mein ye sarahat hai ke Hazrat Ali ﷺ ko Rasool Allah ﷺ ne madina ke atraaf mein bheja tha aur aap madina mein hi tashreef farma the. Lehaza ye daawa ke mazkoora muhim ka talluq bilaad e kuffar se tha, baatil hai. Phir hadees e mazkoor se hamara istesh-haad o istedlal you’n hai ke Hazrat Ali ﷺ ne is muhim ko jaari rakha aur apne chief commander Abul Hayaj Asadi ko is par tainaat kiya. Pas saabit hua ke Hazrat Ali ﷺ isi tarha Hazrat Usman e Ghani ﷺ jaisa ke pehle asar mein mazkoor hai. Dono ye yaqeen rakhte the ke qabro’n ko zameen ke barabar kar dene ka hukum Nabi ﷺ ki wafat ke baad bhi baaqi hai, hargiz mansooq nahi hua hai.

3. Hazrat Abu Huraira ﷺ bayan karte hain ke Abu Musa Asha’ari ﷺ ne marz ul maut mein ye wasiyyat farmai: “*Ke mere janaze ko tez le chalna, saath mein aag naa le jaana, mere aur qabar ki mitti ke darmiyan kafan ke siwa koi cheez haael naa karna aur meri qabar par koi imaarat naa banana, main tumhe’n gawah banakar kehta hoo’n ke main museebat par baal nochne waali, cheekhne chillane waali aur kapde phadne waali aurto’n se bezar aur baree hoo’n. Logo’n ne poocha is silsila mein aapne kuch suna hai, unho’n ne kaha haa’n! Rasool Allah ﷺ se suna hai*”.¹¹⁶
4. Hazrat Anas ﷺ qabro’n ke darmiyan masjid banane ko haraam samajhte the.¹¹⁷
5. Hazrat Ibrahim Nakhai ﷺ qabar par masjid banane ko makrooh (yaane haram) qaraar dete the.¹¹⁸

Hazrat Ibrahim bin Yazeed Nakhai jaleel ul qadar imam aur seggar taabaeen se hain. 96h mein unki wafaat hui hai, unho’n ne ye hukum bila-shubha kubar taabaeen yaa in sahaba se akhaz kiya hoga jin se unhe’n sharf e mulaqaat haasil hai.

Ye asar qattai daleel hai is amr ki, ke Sahaba Ikram ﷺ aur kubaar taabaeen bhi hukum e mazkoor ke baqa o istemrar ka aqeeda rakhte the. Phir ye hukum agar mansooq hai to aakhri kab mansookh hua?

6. Hazrat Ma’aroor bin Suwaid ﷺ bayan farmate hain ke “*ham Hazrat Umar ﷺ ke saath Hajj ke liye gae, unho’n ne namaz e fajr mein Surah Feel aur Surah Quraish padhi. Adaaegi e hajj ke baad wapis hona lage o dekha ke kuch log ek taraf ko daode chale jaa rahe hain. Poocha, kya baat hai? Logo’n ne bataya ke*

¹¹⁶ Musnad Ahmad: V4 P397 (sanad qawee)

¹¹⁷ Musannaf Ibne Abi Shaiba: V2 P158 (iske tamaam ruwaat Bukhari o Muslimke ruwaat hain. Is asar ko Abu Bakar bin Al Asram ne bhi riwayat kiya hai. Fathul Baari laa Ibne Rajab: 65/81/1

Min al Kawakib); Musannaf Ibne Abi Shaiba: V4 P134 (Sanad saheeh)

¹¹⁸ Musannaf Ibne Abi Shaiba: V4 P34 (sanad Saheeh)
T: Misprinting ki wajah se is hawaale ka page number shayad incomplete hai.

idhar ek masjid hai, jisme Rasool Allah ﷺ ne ek baar namaz adaa farmai thi. (log isi mein namaz padhne ke liye jaa rahe the) Hazrat Umar ﷓ ne kaha ke ahle kitab isi wajah se halak (gumrah) hue ke unho'n ne ambiya ke asaar ko ibadat-gah bana liya. Khabardar! Is masjid mein jo namaz ke waqt poho'nch jaae to isme namaz padhle, warna aagey badh jaae, khusoosiyat ke sah isme namaz padhne ka ehtemaam naa kare".¹¹⁹

7. Hazrat Naafe ﷓ ka bayan hai ke Hazrat Umar Farooq ﷓ ko maloom hua ke kuch log is darakht ki ziyarat ko jaae hain, jiske neechе bait e rizwan hui thi. To Hazrat Umar ﷓ ne is darakht hi ko katwaa diya.¹²⁰ (naa rahe baa'ns, naa baje baa'nsuri).
8. Hazrat Qhuza'a ﷓ kehte hain ke maine Abdullah bin Umar ﷓ se pocoha: "Kooh e toor ki ziyarat ko jaa sakta hoo'n? Unho'n ne jawab diya: Nahi. Teen masjido'n (Masjid e Haraam, Masjid e Aqsa aur Masjid e Nabawi ﷺ) ke alaawa kisi aur jagah ke liye (ba-iraada talab barka) shadr haal (khusoosiyat se safar karna) jaaez nahi".¹²¹
9. Isi ke misl ek riwaya Hazrat Abu Basra Ghaffari ﷓ se bhi marwi hai.¹²²
10. Hazrat Imam Zain ul Abedeen Ali bin Hussain ﷓ ne ek shakhs ko dekha ke wo Aap ﷺ ke hujra e mubarak mein ek khidki ke paas aata jo qabar e Nabawi ﷺ ke paas hi aur is khidki se andar dakhil hokar dua kara. Aapne isey roka aur farmaya: Aao main tumhe'n aisee hadees sunaa hoo'n, jisey maine apne walid se aur unho'n ne mere daada Hazrat Ali ﷓ se suna aur unho'n ne Rasool Allah ﷺ se suni hai. Aap ﷺ ne farmaya: Meri qabar ko dargah aur apne gharo'n ko qabarsan mat banana, mujh par durood bhejo aur tumhara durood o salam tum kahee'n bhi raho, mujhko poh'ncha diya jaaega.¹²³

¹¹⁹ Musannaf Ibne Abi Shaiba: V2 P184 (iski sanad Bukhari o Muslim ki shart ke muabiq saheeh hai).

¹²⁰ Musannaf Ibne Abi Shaiba: V2 P273 (Iske jumla ruwaa siqa hain, lekin iski sanad munqata hai. Naafe ne Hazrat Umar ﷓ ka zamana nahi paaya hai. Mumkin hai darmiyan waasa Abdullah bin Umar ﷓ ho'n.

Shajratur Rizwan (Bait e Rizwan Ke Darakht) Tehqeeq e Aneeq;

(Shajraur Rizwan ko todne ki) riwaya ko bohot mashoor hai, magar saheeh nahi maloom hoi. Iski sanad bhi munqae hai. (T: iske aagey kuch alfaaz misprint ki wajah se padhne ke qaabil nahi)

1. Saheeh Bukhari (Kitab ul Jihad): Mein Abdullah bin Umar ﷓ se marwi hai ke Sulah Hudaibiya ke baad ham jab aainda saal Makkah aae o do (2) aadmi bhi is darakht ke paas jamaa nahi hue, jiske neechе hamne baiyat ki thi. Ye Allah ki badi rahmat hui.

Yaane Shajratur Rizwan ki ta'ayyun aur pehchan hi baaqi naa rahi. Ye bayan is baa ki waazeh daleel hai ke mazkoora waaqea, yaane logo'n ks shajraur rizwan ki ziyaarat ko jaana aur Hazrat Umar ﷓ ka isko katwaa dena saheeh nahi hai.

2. Saheeh Bukhari (Kitab ul Maghazi) mein Saeed ﷓ bin Musaiyyib ﷓ se marwi hai ke unke walid Musaiyyib ﷓ ne bayan farmaya: Maine darakht ko dekha ha, jiske neechе baiyat e rizwan hui hi. Magar iske baad Makkah aaya o is darakht ko pehchan naa saka.

Aur Tariq bin Abdur Rahman bayan karte hain ke main hajj ko gaya, ek jagah kuch logo'n ko namaz padhte hue dekha. Pooch namaz padhne ki ye kaunsi khas jagah hai? In logo'n ne bataya yehi wo darakht hai, jiske neechе Nabi ﷺ ke dast e mubarak par baiyat e rizwan hui thi. Iske baad main Hazra Sayeed bin Musaiyyib ﷓ ke paas aaya aur ye qissa bayan kiya o wo hasne

lage aur farmaya: Mere walid Hazrat Musaiyyib ﷓ baiyat e rizwan mein shareek the. Inka bayan hai ke jab ham sulah hudaibiyya ke baad aainda saal Makkah aae to darakht (shajratur Rizwan) ko naa paa sakey.

Ek doosri riwaya mein hai ke unho'n ne kaha: Wo darakht ham par mushaba aur gad-mad ho gaya. Phir Sayeed bin Musaiyyib ﷓ ne farmaya: Ashaab e Muhammad ﷺ ko to is darakht ka ilm naa raha, jo iske a'aini shahid the. Magar tum logo'n ko iska ilm hai. Goya tum log Sahaba ﷓ se ziyaada jaante ho?.

Haafiz Ibne Hajar ﷓ la'amiya o ikhfa ki hikmat bayan karte hue likhte hain: Is darakht ke neechе choo'nke khair o bhalai ka ek ghair mamuli waaqea pesh aaya tha. Is liye khatra tha ke isse log fitna mein mubtala ho jaae'nge. Is liye Allah ne is darakht ko mushtaba aur naa-maloom kar diya ke fitna ka sadd-e-baab ho jaae. Agar mutaiyyan aur maloom ho jaata o andesha tha ke baaz nadaan iski taqdees o taazeem karne lagte aur rafta rafta ye is badd-aqeedgi ka sabab ban jaai ke is darakht ke andar nafa o zar ki quwwat hai. Jaisa ke ham baaz doosre darakhto'n ke baare mein mushaheda kar rahe hain. Hazrat Abdullah bin Umar ﷓ ne isi hikmat o maslehat ki taraf ishara kiya hai.

وكانت رحمة من الله

Yaane Is darakht ka khafa o ishtebah Allah ki rahmat thi. (Fathul Baari)

¹²¹ Musannaf Ibne Abi Shaiba; Akhbaar e Makkah lil Azraqi: P304 (iski sanad saheeh hai)

¹²² Musnad Ahmad: V6 P8; Musnad Abu Ya'ala; Kitab ut Tauheed laa Ibne Abi Manda: 26/1-2 (sanad saheeh). Maine Silsila Ahadees us Saheeha aur Arwah ul Ghaleel mein is hadees ki takhreej ki hai.

¹²³ Musannaf Ibne Abi Shaiba: 2/83/2; Musnad Abi Ya'ala: 2/32ق; Al Mukhtaara lil Maqdisi Min Tareekh Abi Ya'ala: 2/83/2

Iski taa'eed darj e zail asar se bhi hoti hai.

11. Suhail bin Abi Suhail se marwi hai ke unho'n ne Nabi ﷺ ki qabar ko dekha to isse chimat gae aur isko masah karne lage. Hasan bin Hasan bin Ali ﷺ ne inko kankari chalaakar maari aur kaha: *Rasool Allah ﷺ ka irshad e giraami hai ke meri qabar ko dargah mat banana, apne gharo'n ko qabaristan mat banana. Tum jaha'n bhi raho durood o salam padho, wo mujh ko poh'ncha diya jaaega.*¹²⁴
12. Mazkoora alfaaz hi mein ek marfoo hadees Hazrat Abu Huraira ﷺ se bhi marwi hai.¹²⁵
13. Hazrat Abdullah bin Umar ﷺ ne Abdur Rahman ki qabar par shamiyana laga hua dekha to farmaya: Bete! Isey hata do, in par inka amal saaya kar raha hai.¹²⁶
14. Hazrat Abu Huraira ﷺ ne wasiyyat farmai hi ke unki qabar par shamiyana waghaira naa lagaaya jaae.¹²⁷
15. Yehi wasiyyat Hazrat Abu Saeed Khudri ﷺ ne bhi ki thi.¹²⁸
16. Hazrat Muhammad bin Ka'ab Qarzi ﷺ ne farmaya: *"Qabro'n par shamiyane waghaira lagana bidat hai"*.¹²⁹
17. Hazrat Saeed bin Musaiyyib ﷺ ne marz ul maut mein ye wasiyyat ki thi ke *"Meri wafat ke baad meri qabar par saebaan naa banana"*.¹³⁰
18. Hazrat Muhammad bin Ali Abu Jafar Baqar ﷺ ne wasiyyat farmai thi ke meri qabar ko oonchi naa banana.¹³¹

کتاب فضل الصلوة على النبي صلى الله عليه وسلم للقضى اسماعيل: 89/1

Is hadees ki sanad musalsal bi ahliil bait hai. Yaane sab raawi Ahle Bait se hain. Albatta ek raawi Ali bin Umar mastoor ul haal hai. Jaisa ke Haafiz ne *Taqreeb* mein likha hai.

¹²⁴ Musannaf Ibne Abi Shaiba; Saheeh Ibne Khuzaima: V4 P48; Tareekh Ibne A'sakir: 4/217/1; Musannaf Abdur Razzaq; V3 P577, 6694

Suhail ka tazkirah Ibne Abi Haatim ne *Kitab al Jirah wa Ta'adeel* mein kiya hai aur unke baare mein koi jirah o ta'adeel zikr nahi ki hai. Unse do (2) raawiyo'n ki riwaya karne ka bhi zikr kiya hai. Ek Muhammad bin A'ajlaan (unhi ke areeq se Ibne Abi Shaiba ne ye hadees riwaya ki hai) Doosre Sufiyan Soori, unke ek teesre shagird bhi hain. Ismail bin Ali (jin se Ibne Khuziam ne ye hadees riwayat ki hai) Ye ek nadir faaeda hai, jo kutub e rijaal mein nahi milega.

Gharz, Suhail se 3 siqa raawiyo'n ne riwayat kiya hai. Is liye wo majhool nahi, balke maroof raawi hain. Wallhu A'alam.

¹²⁵ Abu Dawood; Musnad Ahmad: V2 P367 (ba sanad hasan); Musnad Abi Ya'ala (ba-sanad fiya nazar)

Tambeeh: In hadeeso'n mein lafz تَبْلَغِي (mujhe salam poh'ncha diya jaaega) is amr ki sareeh daleel hai ke Aap ﷺ qabar mein logo'n ke durood o salam ko baraah e raas nahi sunte hain. Jo uske khilaf guman rakha hai wo jhoot kehta hai aur jab Aap ﷺ durood o salam nahi sunte to doosri baate'n (dua o ilteja) kaise sune'nge.

¹²⁶ Saheeh Bukhari ta'aleeqan

¹²⁷ Musannaf Abdur Razzaq: V3 P428 6129; Musannaf Ibne Abi Shaiba: V4 P135; Wisaaya al Ulama lil Arabi; Tabaqaat Ibne Sa'ad: V4 P33 (iski sanad saheeh hai).

¹²⁸ Musannaf Ibne Abi Shaiba; Tareekh Ibne A'sakir: V7 P97 (iski sanad zaeef hai, magar Ibne A'sakir ne isey mutaddid turq se riwayat kiya hai, unke bahami etezaad se ye hadees bhi saheeh hai).

¹²⁹ Musannaf Ibne Abi Shabia: Is asar ke jumla ruwaat siqa hain. Al Asa'alba bin al Furaat; Kitab al Jirah wa Ta'adeel mein hai ke Abu Haatim aur Abu Zara'a ne farmaya *Ham inko nahi pehchante*.

¹³⁰ Tabaqaat Ibne Sa'ad: V5 P142

¹³¹ Al Kuna Wal Asma lid Dolabi; V1 P135-135 Iske bhi jumla ruwaat siqa hain. Albatta ek raawi Salim majhool hai. Jaisa ke Haafiz Zahabi ne *Meezan ul Etedaal* mein aur Hali Shee-e'e ne *Khulasa al Aqwaal*: P108 mein likha hai.

[Maulana Dariyabadi Ki Wasiyyat:](#)

Mastura baala asaar e sahaba o taabaeen tarjuma ke kuch dino ke baad Maulana Abdul Majid Dariyabadi marhoom ki *Aap Beeti* padhne ka ittefaq hua. Aur Maulana ke wasiyyat naama mein ye faqra ke *"Meri qabar par barish waghaira se hifaazat ke liye tin ki chadare'n daali jaa sakti hain"* padhkar sakht ta'ajjub hua. (Mutarjim)

Mazkoora Asaar Mein Qadre Mushtarik:

Asaar e mazkoora ke ma'ane o mafaheem ke darmiyan agarche thoda bohot farq hai, lekin do (2) baate'n in sab mein qadre mushtarik ke taur par maujood hain.

Awwalan! Ye ke qabro'n ki aisee taazeem shara'an mamnoo hai, jisse fitna o zalaalat ka khatra ho. Masalan qabro'n par masjid aur qubbe tameer karna, in par shamiyane aur saebaan lagaana, hadd e mashroo se oonchi banana, qabro'n ki ziyarat ke liye safar ka ehtemaam karna, qabro'n ko choomna, chaana, aur asaar e ambiya se barkat talab karna waghaira waghaira. Ye tamaam umoor salaf o saleheen, sahaba o taabaeen ke nazdeek shara'an mamnoo aur haraam hain.

Duwwam! In asaar se ye bhi saabi hua ke mazkoora sahaba o taabaeen qabro'n par masjid ki tameer aur unki ghair mashroo taazeem ki nahee o mumaneat ki illat ko Rasool Allah ﷺ ke wisaal ke baad bhi maujood aur baaqi samajhte the. Wo illat ba-tasreeh e Imam Shafai, zalaalat aur murda parasti ke fitna mein muhtala ho jaane ka khatra hai. Jab Sahaba رَضِيَ اللَّهُ عَنْهُمْ o Taabaeen رَضِيَ اللَّهُ عَنْهُمْ qabro'n par har tarha ki bana o tameer mamnoo qaraar dete the, to zahir hai ke iski illat e mazkoora ka bhi baaqi hona unke nazdeek musallam hai. Kyou'nke illat o ma'alool mein se ek ki baqa doosre ki baqa ko musalzim hai.

Salaf o Saleheen o Taabaeen mein se jinho'n ne sarahat ke saath ye kaha hai ke qabro'n par masjid banana makrooh hai, unki nisbat to matla'a saaf hai ke wo baqa e illat ka aqeeda rakhte the. Lein jinho'n ne kuch doosre umoor ki saraahat ki hai, masalan qabro'n ko oonchi karne yaa is par shamiyana o saebaan waghaira lagaane ko makrooh o mamnoo kaha hai. Isse to ba-darja e oola saabi hota hai ke wo log bhi illat e mazkoor ki baqa o istemraar hi ka aqeeda rakhte the. Kyou'nke:

Awwalan: Qabro'n par masaa'id tameer karna, qabro'n ko oonchi karne yaa in par kheema o shamiyana nasab karne se kahee'n ziyaada shadeed jurm hai. Chunache qabro'n par masjid tameer karne waalo'n par laanat ki gai hai aur qabro'n ko oonchi karne aur in par shamiyana waghaira lagaane se bhi ba-taakeed mana kiya gaya hai. magar is par lanat ki waeed warid nahi hai.

Saniyan: Ye musallam hai ke salaf o saleheen, saahab e ilm o idraak aur deen ke mizaaj ashna the. Is liye jab unse kisi aisee cheez ki nahee o mumaneat saabit ho jo Rasool Allah ﷺ ki mana karda shae se kamtar ho, to agarche is shae ki nahee o karaahat salaf o saleheen se sarahatan manqool naa ho. Ham yaqeen ke saath keh sakte hain ke ye shae bhi unke nazdeek mamnoo o makrooh hai. Kyou'nke qabeen ki mumaneat qabeen-tar ki mumaneat ko ba-darja oola mustalzim hai.

Behre kaif is daraz nafsi ka khulaasa aur nateeja ye hai ke bana masaa'id a'alal quboor ki nahee aur hurmat ki illat ke intefa'a ka daawa aur is par khurafaat ki tameer sab baatil hai. Wo tareeqa e salaf ke khilaf aur ahadees e saheeha ke manaqiz hai.

وَاللَّهُ الْمُسْتَعَانُ

Paachwee'n Fasl - Qabro'n Par Masjid Banana Kyou'n Haraam Hai?:

Ibteda Mein Sab Log Muwahhid The:

Quran o Hadees se ye baat saabit hai ke ibteda-an ek muddat tak nasal e adam tauheed e khaalis par qaaem rahi aur ek ummat bani rahi! Phir aahista aahista shirk dar-aaya aur ikhtelafaat roonuma hue. Iski daleel Allah Tabaarak wa Ta'ala ka ye irshad hai:

Ibteda Mein Sab Log Ek Hi Ummat The, Phir Ikhtelafaat Runumaa Hue Tab Allah Ne Nabi Bheje Jo Raast-rawee Par Bashara Dene Waale Aur Kaj-rawee Ke Nataej Se Darne Waale The.¹³²

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

Abdullah bin Abbas رضي الله عنه farmae hain: Adam aur Nuh عليهما السلام ke darmiyan koi 10 sadiyo'n ka faasla hai. Is muddat mein sab log islam par he. Phir logo'n ne nae nae raaste ejaad kar liye aur islam se munharif ho gae, to Allah ne Ambiya عليهم السلام ko bhjea, jo basharat dene waale aur darane waale the.¹³³

Ibne Urwa Hambali رحمته الله farmae hain ke “*Is ayat se Ahle Kitab moarrikheen ke is ithaam ki poori tazdeed ho jaati hai ke qabeel aur unki aulaad atish parasti mein muftala ho gay thi*”.¹³⁴

Nez, in falaasefa o mulaheda ka bhi radd ho jaata hai jo qiyaas o gumaan ki buniyad par mazhb ki tareekh murattab karte hain aur kehte hain ke insan ke andar asal shirk hai. (Usne apni zindagi ki ibteda shirk ki tareekiyo'n se ki hai, phir tadreeji irteqa ke saath ye tareeki chatee aur raushni badhti gai. Yaha'n tak insan tauheed ke muqam tak poh'ncha, magar quran e hakeem iske bar-aks ye bataata hai ke insan ki zindagi ka aghaaz tauheed ki poori raushni mein ho. Allah Ta'ala ne sabse pehle jis insan ko paeda kiya tha. Isko ye bhi bata diya tha ke haqeeqat kya hai aur tere liye saheeh raasta kya hai. Wo kehta hai insan ke andar asal tauheed hai, shirk to baad ki dar-aamad shuda cheez hai.

Falaasafa o mulhideen ke qaul ki tardeed aur ayat e saabeqa ki taadeed mundarja zail ahadees se bhi hoti hai.

1. Ek hadees e qudsi mein hai: *Allah Rabbul Izzat ne irshad farmaya ke maine apne bando'n ko deen e haneef par aur muahhdi paeda kiya. Phir shaitan ne inko unke deen se behka diya. Maine jo cheeze'n halal qaraar dee'n thi. Usne haraam kar diya aur logo'n ko hukum diya ke bila daleel mere shareek banale'n*.¹³⁵
2. Mashoor hadees hai: *Ke har baccha fitrat e islam par paeda kiya jaata hai. Magar iske waledain isko Yahoodi, Nasrani aur Majoosi bana dete hain. Jaise chau-paaya ka baccha ke saheeh kaan waala paeda hota hai. Kya tum dekhte ho, ke koi gosh-bareeda (kaan-kataa) paeda hota hai? Magar ye buth-parast devi, devtao'n par chadhate hain aur kaan kaat dete hain*.¹³⁶ Is hadees ko riwayat karne ke baad Hazrat Abu Huraira رضي الله عنه ne kaha chaho to ye ayat padhlo:

¹³² Surah Baqara 2: 213

¹³³ Tafseer Ibne Jareer: V4 P275; Mustadrak Haakim: V2 P546 Imam Haakim رحمته الله ne is hadees ko saheeh a'ala shart al bukhari qaraar diya hai. Imam Zahabi ne bhi Imam Haakim ki muwafaqa ki hai.

Tambeeh: A'aufi ne Ibne Abbas رضي الله عنه se riwayat kiya hai ke *Sab log ek umma yaane kafir the* ye riwayat saheeh nahi hai. A'afu zaef aur naa-qaabil e etebaar hai.

Haafiz Ibne Kaseer رحمته الله apni Tafseer; V1 P250 mein tehreer farmae hain. Ibne Abbas رضي الله عنه ka pehla asar maanan o sanadan ziyada saheeh hai. Is ayat e kareema ki saheeh tafseer yahi hai ke log

ibtada-an Adam عليه السلام ki millat par qaaem the. Phir sadiyo'n baad asnaam parasti ne raah paali to Allah ne Hazrat Nuh عليه السلام ko mab-oos farmaya. Hazrat Adam عليه السلام ke baad Hazra Nuh عليه السلام duniya mein aane waale pehle rasool hain. Haafiz Ibne Qaiyyim ne bhi isi tafseer ko saheeh qaraar diya hai (Ighasatul al Hafaan: V2 P205)

¹³⁴ Al Kawakib ad Durri: 6/212/1

¹³⁵ Saheeh Muslim; Musnad Ahmad: V4 P162; Ghareeb ul Harbi: 5/24/2; Sharah as Sunnah lil Baghwi: 1/25/2; Tareekh Ibne Asaakir: 15/328/1

¹³⁶ Saheeh Bukhari: V2 P976; Saheeh Muslim: V2 P236 waghaira. Maine Arwa ul Ghaleel mein iski takhreej ki hai, H12

Qaaem Ho Jaao Us Fitrat Par Jis Par Allah Ne Insan Ko
Paeda Kiya Hai. Allah Ki Banai Hui Saakht Badli Nahi
Jaa Sakti.¹³⁷

فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا ۖ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

Is wazaahat ke baad ye maloom karna ke momin o muwahhid moashera ke andar shirk o buth-parasti ka aghaz kyou'n-kar raha hai. Ek musalman ke liye intehai ahem bhi hai aur mufeed bhi.

Shirk o Buth-parasti Ka Aghaaz Kyou'nkar Hua:

Quran o Hadees ke mutalea se maloom hota hai ke umam e saabeqa mein shirk o buth-parasti ki ibteda you'n hui ke unho'n ne apne buzurgo'n ki wafat ke baad unki yadgaare'n banakar unhe'n khiraj e aqeedat pesh karna zaroori samjha. Rafta-rafta ye aqeedat ibadat mein badal gai aur ba-qaaeda unke mujassamo'n aur butho'nki puja hona lagi. Quran e Kareem ne qaum e nooh ki ye haalat bayan ki hai ke jab Nuh عليه السلام ne unhe'n tauheed ki dawat di, to unho'n ne kaha:

Tum Apne Ma'aboodo'n Ko Hargiz Naa Chodna Aur Naa
Wad, Sawa'a, Yaghooth, Yao'ooq aur Nasar Ko
Chodna.¹³⁸

لَا تَذَرْنِ الْهَتَكُم وَلَا تَذَرْنَ وُدًّا وَلَا سُوءًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Is ayat e kareema ki tafseel mein salaf o saleheen se ba-kasrat riwayaat maujood hain ke wad, sawa'a waghaira jo asma isme aae hain, wo sab buzurgaan e deen the. Jab wo faut ho gae to shaitan ne unki qaum ko ye baat samjhaai ke in qabro'n par muraqeba kare'n. Phir baad ke logo'n ke dilo'n mein ye muzaiyyan kar diya ke in faut shuda buzurgo'n ki tasweere'n aur mujassame bana le'n to unki yaad taaza rahegi. Aur ye unke amaal e saaleha ki iqtada karne mein madadgaar saabit hogi. Jab ye tabqa guzar gaya to baad ki naslo'n ko shaitan e laeen ne ye fareb diya ke tumhare aslaaf unhi mujassamo'n aur butho'nki pooja karte the aur unhee'n se mushkilaat mein madad maangte the. Is tarha baad ki nasal shirk o buth-parasti mein muhtala ho gai. Tab Allah ne Hazrat Nuh عليه السلام ko mab-oos farmaya ke wo apni qaul ko ek khuda ki bandagi ka hukum de'n. Magar unki dawat e tauheed ko unki qaum ke do-char ashkhaas ke alaawa kisi ne qubool naa kiya.¹³⁹

Mufasssir e quran Hazrat Abdullah bin Abbas رضي الله عنه ne bhi ayat e mastoorah-baala ki yehi tafseer farmai hai. Chunache Saheeh Bukhari mein unse marwi hai ke: “Ye paacho'n (Wad, Sawa'a waghaira) Nuh عليه السلام ki qaum ke buzurgo'n ke naam hain. Jab wo log inteqal kar gae to shaitan ne unki qaum ko ye pur-fareb mashwara diya ke jaha'n wo log ibadat ke liye baithte the, waha'n unke mujassame banalo aur unke naam in buzurgo'n ke naam par rakhlo. Chunache logo'n ne aisa hi kiya. Us waqt to in mujassamo'n ki ibadat nahi hui. Magar ye tabqa guzar gaya aur ilm jaata raha, to unhi mujassamo'n (butho'n) ki Pooja hone lagi”.

Allama Suyuti رحمته الله tehreer farmate hain: “Abu Mathar bayan karte hain ke logo'n ne Hazrat Abu Jafar Baqar عليه السلام ke paas Yazeed bin Mohlab رضي الله عنه ka tazkira kiya. To unho'n ne farmaya: “Yazeed is sarzameen mein shaheed kiye gae hain, jaha'n sabse pehle ghairullah ki ibadat ki gai, phir unho'n ne Wad ka zikr kiya aur farmaya ke Wad momin aur apni qaum ke moazziz aadmi the. Unki wafat ke baad unki qaum ke logo'n ne unki qabar par sogwaraana ijtema kiya aur giryawizaari karne lage. Iblees jo mauqa ki taak mein tha hi, insani shakal mein un logo'n ke paas aaya aur kehne laga, tum logo'n ki cheekh o pukaar dekhi nahi jaati. Kaho to inka mujassama bana doo'n. Jisey tum apni majliso'n mein rakhoge aur isey dekh dekh kar inko yaad karoge. Log is tajweez se bohot khush hue. Chunache iblees ne Wad ka mujassama bana diya. Jisey unki qaum apni majlis mein rakhti aur isey dekhkar unki yaad taaza karti. Iblees ne dekha ke teer nishana par laga to isne ek jasat aur lagaai aur kaha: Kaho to aise bohot se mujassame bana doo'n, ke har ghar mein ek-ek rahe. Unki yaad karne aur khayal jamaane mein asaani rahegi. Logo'n ne kaha zaroor bana deejaye. Iblees ne ye khidmat bhi anjaam dedi aur har-har ghar mein mujassama aur

¹³⁷ Surah Ar Rum 30: 30

¹³⁸ Surah Nuh 71: 23

¹³⁹ Tafseer e Tabari waghaira

buth poho'nch gaya. Jisey dekhkar buzurg ko yaad kiya jaata. Lekin is tabqa ke guzar jaane ke baad rafta rafta in yadgaari mujassamo'n ne maqsood o ma'abood ki haisiyat ikhteyar karli. Logo'n ne unhi mujassamo'n ki puja-paat shuru kardi aur Allah ki ibaadat chod baithe". Imam Baqar ؑ farmate hain: Duniya mein sabse pehle Allah ke alaawa jiski ibaadat ki gai wo yehi Wad hai, yaane wo buth, jisey logo'n ne Wad ke naam se mausoom kiya tha".¹⁴⁰

Is tehqeeq o tafseel se ye haqeeqat nikhar kar saamne aagai ke buzurgo'n aur waliyo'n se aqeedat mein ghuloo aur qabro'n ki bejaa taazeem o taqdees hi shirk ka sang e buniyad hai. Wo is chor-darwaze se muslim moashera mein dakhil hua aur agli ummato'n ki gumrahiya'n yahee'n se shuru huee'n. Is liye shariyat e ilaahi aur hikmat e tashree is baat ki mukhtaza hui ke aakhri rasool ko aakhri shariyat de kar bhejte hue in tamaam wasaael aur raaho'n par qad-ghan lagaa di jaae jo kisi waqt akbar kabaer, zulm e azeem yaane shirk ka zariya ban sakte ho'n. So isne qabro'n par masjid banane, ziyarat e quboor ke liye safar ka ehtemaam karne, qabro'n ko dargah banane, in par urs lagaane aur ashaab e quboor ki qasam khane waghaira waghaira umoor se ba-shiddat tamaam rok diya. Ke ye sab qabro'n ki beja taazeem aur unki taqdees mein ghuloo aur phir unki ibaadat tak lejaane waale hain. Khusoosan us waqt jabke ilm ki raushni maand padh rahi hai. Jahal ki kasrat aur naseheen ki qillat ho aur shayateen jinn o ins insaano ko gumrah karne aur inko khuda e wahdahu laa-shareek ki ibaadat se hatakar masiwa Allah ki bandagi par laga dene ke liye ekaa kiye hue ho'n.

¹⁴⁰ Durre Mansoor: V6 P296

Ye asar Ibne Abi Haatim ne bhi riwayat kiya hai. Jaisa ke Ibne Urwah ne Al Kawakib: 6/12/2 mein ma'a sanad zikr kiya hai. Ye sanad Abu Mathar tak to hasan hai, magar ye Abu Mathar majhool hain. Naa Dolaabi ne Kitab ul Asma wal (T: remaining

word missing) mein inka zikr kiya hai. Naa Muslim ne apni kitab *Al Kuna* mein. In dono ke alaawa bhi kisi ne inka zikr nahi kiya hai. Shayad ye shia hai, lekin Toosi ne *Fehrist e Rijaal ush Shia* mein inka koi tazkira nahi kiya hai.

Hikmat Nahee, Sad e Zaraae:

Aftaab ke tulu o ghuroob aur uske nisf un nahar mein hone ke auqaat mein namaz padhne se mana kiya gaya hai. Kyou'nke in auqaat mein mushrikeen suraj ki parastish karte hain. Ye nahee o mumaaneat mahez is asal sharai ki binaa par hai ke auqaat namaz mein mushrikeen ke saath tashabbo naa ho aur shirk ke adna zariya o sabab ka bhi sad e baab ho jaae. Is tashaba ke muqable mein qabro'n par masjid ki tameer aur unke andar namaz padhne mein Yahood o Nasaara ke saath tashabbo ziyaada qawee aur waazeh hai aur uske zariye shirk ban jaane ke imkanaat kahee'n ziyaada hain. Saamne ki baat hai ke auqaat e mamnooa mein baaz logo'n ke namaz padhne ke bawajood uska koi buraa asar muslim moashera mein ham nahi dekhte. Yaane muslim moashera mein kahee'n bhi aftar-parasti ke asaar nahi aate. Lekin qabro'n par tameer shuda masajid o mashahid ke andar namaz ke burey asaar ki aankho'n se dekhe jaa sakte hain. Qabro'n ko chooma jaa raha hai. Ashaab e quboor se isteghaasa o faryaad ki jaa rahi hai. Unki duhaai di jaa rahi hai, unke naam nazre'n maani jaa rahi hain, balke qabro'n ko sajda kiya jaa raha hai.¹⁴¹

Alghariz shirkiya af-aal aur battameeziyo'n ka ek tufaan barpa rehta hai, unhi wujooh se hikmat e ilaahi ka ye qteza hua ke in tamaam wasaael o zaraae ko jo in gumrahiyo'n ki taraf le jaane waale hain. Ek-dam mamnoo qaraar diya jaae. Taa-ke sirf khuda e wahdahu, laa-shareeka-lahu ki ibaadat o bandgai ho aur uske saath kisi ko shareek naa banaya jaae aur is tarha, iska ye farman mutahaqqiq ho jaae ke:

Beshak Masjide'n Allah Hi Ke Liye Hain, Allah Ke Saath
Kisi Ko Mat Pukaaro.¹⁴²

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

¹⁴¹ Qabar e Nabawi ﷺ Ka Masah o Tawaaf:

Imam Nawawi apni kitab Manasik e Hajj: V2 P28 mein tehreer farmate hain: *Imam Hilmi waghaira ne kaha hai ke qabar e Nabawi ﷺ ka tawaf karna jaaez hai aur isse peeth aur peth ka lagaana aur mas karna makrooh hai. Qabar e Nabawi ﷺ par tabarrukan hath pherna aur isey bosa dena bhi najaaez hai. Balke adab o ehteraam ka taqaaza ye hai ke qabar e Nabawi ﷺ se kuch door hi khade ho'n. Yehi saheeh tareeqa hai. Tamaam Ulama ka isi par ittefaq hai. bohot se awaam jo in ulama ke khilaf tarz e amal ikhteyar kiye hue hain, isse fareb nahi khana chaahiye. Qaabil e iqtada aur laaez e amal mustanad ulama ke aqwaal hain. Awaam ki bidate'n aur jahalate'n qata'an naqaabil e iltefaat hain. Mashoor mohaddis aur sufi Fuzail bin Ayaaz ne kitni pate ki baat khia hai, farmate hain: Raah e hidayat par qaaem raho, is par chalne waalo'n ki qillat tumko koi zarar nahi poh'ncha sakti aur raah e zalaalat se door raho, isko ikhteyar karne waalo'n ki kasrat se dhoka mat khaao. Agar koi ye samajhe ke qabar e nabawi par*

hath pherne aur isey bosa dene mein ziyaada sawab aur barkat hai to ye iski jahalat aur ghaflet hai. Kyou'nke sawab aur barkat shariyat aur ulama ki muafaqat mein hai, naa ke mukhalifat mein.

Qabar e Nabawi ﷺ Par Haazri:

Imam Maalik رحمه الله ne Madina ke bashindo'n ke liye ye baat makrooh qaraar di hai ke har dafa Masjid e Nabawi ﷺ mein aate aur jaate waqt qabar e nabawi par haazri de'n. Farmaya ye sirf pardesiyo'n ke liye hai. Albatta safar par jaane aur safar se lautne waale madani ke liye koi harj nahi, agar qabar e aqdas par haazri de. Nabi e Kareem ﷺ par durood o salam bheje aur sahebain ke liye dua kare. Abu al Waleed al Baaji kehte hain ke *Imam Maalik ne ahle madina aur pardesiyo'n ke darmiyan farq kiya hai. Kyou'nke pardedesi isi gharz se aae hain (chand roz qiyaam karke chale jaae'nge) aur ahle madina to yahee'n ke bashinde hain.* Rasool e Khuda ﷺ ne farmaya:

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يُعْبَدُ.

Aye Allah meri qabar ko buth mat banana, ke iski Pooja ki jaae.

¹⁴² Surah Jin 72: 18

Niyyat Aur Amal Ka Fasaad:

Har sacche musalman ko ye nadeedni manzar dekhkar intehai afsos aur dukh hota hai ke muddaiyaan e islam ka ek badaa tabqa shariyat e syed ul mursaleen ﷺ ki khilaf-warzi aur mushrikana af-aal mein giraftar hai. Halaa'nke shariyat ne har is kaam se door rehne ki sakht taakeed ki hai. Jisse tauheed par zaraa bhi aanch aae. Karb o izteraab aur fazo'n ho jaata hai, jab wo ye dekhta hai ke bohot se naam-nehaad mashaaekh aur sufiya naa sirf ye ke awaam ko unke khilaf e shariyat harkaat par tokte nahi, balke wo tamaam mazaahir e shirk ko sanad e jawaz faraham karte phir rahe hain aur poori dhitaai se ye daawa karte hain ke logo'n ki niyyate'n paak hain. Magar Allah gawah hai ke unme se aksar ki niyyate'n faasid hain. In mashaaekh ki khamoshi aur mazaher shirk ko sanad e jawaz faraham karne ke sabab unke dilo'n par shirk ka ghilaf chadh gaya hai. Niyyato'n ke fasaad ka aalam ye hai ke jab koi tangi pesh aati hai to khuda ko chodkar kisi murda buzurg ki taraf rujoo kiya jaata hai. Isse dua o faryaad ki jaati hai. Shifa o aafiyat ki darkhwast ki jaati hai. Inhi se aulaad maangi jaati hai, gharz wo khuch maanga jaata hai, jo Allah ke alaawa kisi se naa maangna chaahiye. Ye Allah ke siwa koi wo de hi nahi sakta hai, afsos sad-afsos! Shirk ne in bidatiyo'n ke quloob par qabza kar liya hai, in qubooriyo'n ki sawariyo'n ke qadam bhi lad-khadate hain to wo pukaarte hain, Yaa Allah Yaa Baaz! Yaa Shaikh Abdul Qadir Jilaani. (العياذ بالله).¹⁴³

¹⁴³ Shirkiya Ash-aar: Naqal e kufr, kufr nabaashid.

Darj e zail ash-aar ke tawar dekhiye:

Ba Gardaab Bilaa Iftaad Kashti	Madad Kun Yaa Moinuddin Chishti
Shai-al Lillah Choo'n gadaae mustamand	Al Madad khuwa-ham za- khwaja naqsheband
Haqeeqat mein dekho to khwaja khuda hai	Hamen dar par khwaja ke sajda rawaa hai

Ghuloo e Aqeedat Ka Karishma:

Ghuloo e aqeedat ke darj e zail waaqea ka talluq halqa e deoband se hai. Ham isey bila-tabsara naqal kar rahe hain:

Karamaat e Imdadiya: P18 mein bayan kiya gaya hai ke Hazrat Maulana Shah Imdadullah Mohajir Makki qaddas sirrah ke ek mureed kisi baheri jahaz se safar farma rahe the, ke ek talaatum khez tufaan se jahaz takraa gaya. Qareeb tha ke jahaz gharq ho jaae. Ab iske baad ka waaqea khud raawi ki zubani suniye. Likha hai ke: *Mureed ne jab dekha ke ab marne ke siwaa chaara nahi,*

isi mayusaana haalat mein ghbrakar (mureed ne) apne peer e raushan zameer ki taraf khayaal kiya. Us waqt se ziyaada aur kaunsa waqt imdaad ka hoga. Allah Samee o Baseer aur Karsaaz e mutlaq hai. Isi waqt aag-boat (jahaz) gharq se nikal gaya aur tamaam logo'n ko najaat mili. Idhar to qissa pesh aaya. Idhar agle roz makhdoom e jaha'n shah sahab apne khadim se bole zara meri kamar dabaao, nihayat dard karti hai. Khadim ne dabaate dabaate paerhan mubaarak jo uthaaya to dekha ke kamar chali hui hai. Poocha hazrat ye kya baat hai? Farmaya kuch nahi, phir poocha. Aap khamosh rahe. Teesri martaba phir daryaft kiya, Hazrat ye to kahee'n ragad lagi hai aur aap to kahee'n tashreef bhi nahi le gae. Farmaya ke ek aag-boat dooba jaa raha tha. Isme ek tumhara deeni aur silsila ka bhai tha, iski giriya wizaari ne mujhe be-chain kar diya aur aag-boat ko kamar ka sahara de kar oopar ko uthaaya. Tab aagey chala aur bandagaan e khuda ko najaat mili. Isi se chil gai hogi aur isi wajah se dard hai, magar iska zikr naa karna. (mutarjim)

Ma Sha Allah wa Shita:

In “*Piraan e Tareeqat*” ko ye maloom hoga ke Rasool Allah ﷺ ne ek roz baaz Sahaba رضی اللہ عنہم ko ye kehte hue suna ke *Jo Allah chaahae aur aap chaahae’n*. To Huzoor ﷺ ne daant kar farmaya: *Tumne mujhe Allah ka shareek bana diya*.¹⁴⁴

Ghaur famaiye! Jab Aap ﷺ ne musalmano ko shirk se door rakhne ka itna jatan kiya hai ke *Ma Sha Allah wa Shita* kehna bhi gawaara nahi farmaya. To phir ye mashaaekh logo’n ko *Yaa Allah Yaa Baaz Yaa Khwaja Shai-an Lillah* waghaira kehne se kyou’n nahi ro-ke? Jabke *Ma Sha Allah wa Shita* ki ba-nisbat in kalimaat ka shirkiya hona kahee’n ziyaada waazeh aur zaahir hai. In mashaaekh ke halqa e iraadat se talluq rakhne waale awaam تَوَكَّلْنَا عَلَى اللَّهِ وَعَلَيْكَ aur تَوَكَّلْنَا عَلَى اللَّهِ وَغَيْرُ اللَّهِ وَأَنْتَ kehne mein bhi koi harj nahi samajhte. Magar ye *Soofiya* unhe’n nama nahi karte, aakhri wajah kya hai? Yaa to ye khud awaam ki tarha jaahil hain “*au khud gum ast karaa rehbari kand*” yaa beja rawadari, balke madahenat barat rahe hain. Ke unke nazraane aur wazeefe band naa ho’n, unhe’n apne pet ki fikr hai. Magar khuda e jabbar o qahhar ke is farman ki koi fikr nahi ke:

Jo Log Hamari Utaari Hui Daleelo Aur Hidayat Ko Chupaate Hain, Bawajood Yeke Ham Usey Apni Kitab Mein Logo’n Ke Liye Bayan Kar Chuke Hain, Un Logo’n Par Allah Ki Aur Tamaam Laanat Karne Waalo’n Ki Laanat.¹⁴⁵

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Musalmano ka farz to ye tha ke poori duniya ko tauheed ki dawat dete aur kufr o shirk ki gandagi se duniya ko paak o saaf karne ka zariya bante. Magar waa e nakaami! Ye musalman deen se na-waqfiyat aur hawas-parasti ke sabab khud shirk o wasaniyat ka mazhar ban gae hain.

*Gilaa Jafaa e Wafa Numa Ke Haram Ko Ahle Haram Se Hai
Kisi Buth-kade Mein Bayan Karoo’n To Kahe Sanam Bhi Hari Hari*

Hatta ke ab mushrikeen in musalmano ka ta’aruf karate hue ye bhi bataana zaroori samajhte hainke ye musalman yahood ki tarha qabro’n par masjid-e’n tameer karte hain.

Qubooriyo’n Ki Kahani Ek Mustashriq Ki Zubani

Chunache ek intehai muta’assib mustashriq Edward Dallen apni kitab المصريون المحدثون Al Misriyyo’n al Mohdisoon mein likhta hai: *Wahabiyo’n ke alaawa musalman khwah kisi mulk mein baste ho’n, khusoosan ahle misr zindo’n se ziyaada apne murda buzurgo’n ka aisa ehteraam aur unki aisee taqdees o taazeem karte hain, jiski quran o hadees se koi sanad nahi. Mashoor auliya ki qabro’n par badi badi, deeda-zeb masjid-e’n tameer karte hain aur jo buzurgaan e deen zara kam mashoor hain. Unki qabro’n par qubba o gumban banate hain. Qabro’n ke oopar pathar yaa eenth ki mustateel zareeh banate hain, jisey tarkeebah kehte hain. Yaa lakdi ki banate hain, jisey taboot kehte hain. In qabro’n par reshmi yaa sooti chadare’n chadhi rehti hain. Jo qurani ayaat se muzaiyyan hoti hain. Qabro’n ke ird-gird lakdi ka parda lagaate hain, isey maqsoorah kehte hain. Misr ke andar buzurgo’n ki aksar qabre’n haqeeqi hain. Jaha’n unki khuch yadgaar cheeze’n bhi mehfooz hain. Magar baaz qabre’n to bilkul jaali hain. Kisi buzurg ki yadgaar mein banali gai hain*.¹⁴⁶

¹⁴⁴ Sunan Nisai; Ibne Majah waghaira ye hadees saheeh hai, takhreej ke liye Al Ahadees us Saheeha # 139 dekhiye.

¹⁴⁵ Surah Baqara 2: 159

¹⁴⁶ P167-181

Ba-hawaala Dawat ul Haq: P176-177 al Ustaz Abdur Rahman al Wakeel رَحْمَةُ

Ye mustashriq aagey likhte hai: *“Musalmano mein ye riwaaj bhi hai ke quboor e auliya ki tajdeed, lipaai, putaai, safedi aur tazaiyyin o raaesh karte hain. Tarkibah aur taboot par nai nai chadare’n chadhate hain. Yahood ki tarha aksar musalman bhi ye sab numaesh aur naam o namood ke waaste karte hain”*.¹⁴⁷

Jaali Qabre’n Aur Saamraaji Mafaad:

Musalman khusoosan shiyyo’n ki is gumrahi aur kamzori ka angrezo’n ko khoob ilm hai, chunache unho’n ne isey bhi musalmano ke istehsaal aur apni samraaji chalo’n ko kaamyab karne mein istemaal kiya. Shaikh Ahmad Hasan Baqoori (saabiq Wazir e Auqaaf, Shaam) ne qabro’n ki taziyyin o araaesh aur in par masjidon aur qubbon ki tameer ke najaaez hone ke silsila mein ek fatwa raqam farmaya hai.

Isme wo bayan farmate hain: *“Asia mein saamraji chalo’n ka zikr karte hue mujhse ek buland paaya mustashriq ne bayan kiya ke Hindustan se musalmano ke jo qaafle Baghdad aane the, aur ye taweel masaafat jis raasta se tae karte the, nau-abadiyaati maad is mein tha ke is qadeem raasta ke bjaae ek doosre nae raaste se aamad o raft ho. Tabdeeli e raah ki har mumkin koshish ki gai, magar nakaam hui. Aakhir mein ye chaal chali gai ke nae raaste mein thodi thodi door har chand mazaraat aur qubbe bana diye gae aur zaraae nashar o ashaa-at ne in jaali mazaraat ki nafa bakhshiyo’n aur unme madfoon auliya ki karamaat ki khoob-khoob tashheer ki. Ye chaal kaamyab ho gai aur dekhte dekhte wo naya raasta abaad ho gaya aur shahraah ban gaya”*.

Shaikh Baqoori aagey musalmano ko daawat dete hue likhte hain: *“Main mashriq se maghrib tak poori duniya ke musalmano ko li-wajhillah dawat deta hoo’n ke qabro’n ki tazqeehm (pukhta aur buland karne) aur uski har tarha ki taazeem se baaz aajaae’n, kyou’nke ye shqsiyat parasti, anaaniyat aur naapasandida azaad khayali ka zariya hai. Jo rooh mashriq ke liye zaher e qaatil hai. Main dawat deta hoo’n ke musalman deen ke wasee daaera mein laut aae’n. Jaha’n kaamil masawaat hai, naa zindo’n se ghuloo e aqeedat ki ijaazat hai, naa murdo’n ki beja taazeem ki. Fazeelat aur bar-taree ka meyar taqwa aur mukhlisaana amaal hain”*.¹⁴⁸

¹⁴⁷ Nahi nahi, baaz hi bataur e numaesh karte hain. Warna aksar quboori in khurafaat ko ibaadat aur taqarrub e ilallah ka zariya samajhte hain. Heef!

*Kitni Qabro’n Par Chadti Rahee’n Chadare’n
Kitne Laashe Pade Reh Gae Be-Kafan*

¹⁴⁸ Laisa Minal Islam: P74 Al Ustaz Muhammad Ghazali

Mashaheer Sahaba Ikram ﷺ Ki Qabre'n Naa-maloom Kyou'n Hain?

Buland paaya saahab e qalam aur mashoor moarrikh ustaz Rafeeq apni kitab *أَشْهُرُ مَشَاهِيرِ الْإِسْلَامِ* mein Hazrat Abu Obaida bin al Jarrah رضي الله عنه ke tazkira ke akheer mein *كَلِمَةٌ فِي الْقُبُورِ* ka unwan qaaem karke likhte hain:

“Is unwan ke tahat mera maqsad qabro'n ki tareekh murattab karna nahi hai, jaisa ke nawa-wees, ehraam e misr aur doosre asaar e wasaniyat ki tareeqe'n murattab ki gai hain. Balke qaari ke zahen o fikr ko is nukhta ki taraf mua'atif karna hai ke Ameen Ul Ummah Abu Obaida bin al Jarrah رضي الله عنه jaise azeem faateh aur hero aur deegar jaleel ul qadar Sahaba رضي الله عنه ki qabro'n ki ta'ayyun mein itna ziyada ikhtelaf kyou'n hai? Halaa'nke ye sab wo hastiyaa'n thee'n, jinho'n ne badi badi saltanato'n ko zer e nagee'n kiya aur azeem mamlekat e islamiya ki buniyad rakhi. Jo fatehaana azaaem ki maalik thi aur fazal o ehsan aur taqwa o salah mein is bulan muqam par faaez thee'n ke ambiya ke alaawa awwaleen o akhireen mein kisi ki waha'n tak rasaai naa ho saki”.

“Moarrikheen ne in a'azam rijaal ke halaat is bast o tafseel ke saath likhe hain aur unke fatehaana karnaamo'n ki jamaa o tadween ki taraf is jaz-rasee ke saath tawajjo di hai ke mazeed talab ki gunjaesh hi nahi reh jaati. Is tarha unho'n ne bila-shubha deen o millat ki be-misaal khidmat anjaam di hai. Lekin ek aam naazir jab ye tareekhe'n aur tazkire padhta hai to isey ye soorat e haal dekhkar sakht hairat aur tajjub hota hai ke in a'azam e rijaal ki qabro'n ka koi naam o nishan nahi milta. Moarrikheen ye bhi nahi bataate ke ye azeem ush shaan hastiyaa'n kaha'n dafan ki gae'e'n. Halaa'nke ye buland paaya mashaheer jalaalat e qadar, azmat e shaan aur alamgeer shohrat ke maalik the. Deen o imaan ki taraf sabqat aur dawat e quran ki nashar o ashaa-at ki jo fazeelat unhe'n haasil thi, iski wajah se wo dilo'n par hukumraani kar rahe the. In sanadeed e islam ka tazkirah padhte waqt qaari ke zahen mein kam-az-kam ye baat zaroor aati hogi ke unki qabre'n maloom aur maroof o mashoor ho'ngi. Balke in par oonche oonche maqbare, khush-rang qubbe aur deeda-zeb gumbad bane ho'nge. Unke salah o taqwa aur imaan o ikhlaas aur sharf e sohbat e Nabawi ﷺ ke eteraaf mein nahi, to unke fatehaana karnaamo'n hi ki yaad mein. Jinki nazeer pesh karne se bade bade salateen qaasir hain. Unki yadgaare'n qaaem ho'ngi,... magar amr e waqai iske bilkul bar-khilaf hai. Sawal paeda hota hai ke aakhri in mashaheer e islam ki qabre'n moarrikheen e islam ke nazdeek kyou'n qaabil e e'tenaa naa hue'e'n? Aur wo qabre'n kaise be-naam o nishan ho gae'e'n, jin mein akaabir Sahaba رضي الله عنه o taabaeen رضي الله عنه araam farma rahe hain. Hatta ke arbaab e siraan ke muqam e dafan tak ki ta'ayyun mein mukhtalif ur raai hain. Koi kisi shaher mein bataata hai, koi kisi shaher mein. Baaz mulko'n mein baaz sahaba رضي الله عنه ki taraf jo qabre'n mansoob paai jaati hain, unki buniyad mahez zan o takhmeen par hai. Aur baad mein logo'n ne in par maqbare tameer kar diye hain. Aakhri in mashaheer sahaba ikraam رضي الله عنه o taabaeen رضي الله عنه ki qabre'n kyou'n-kar zaaya ho gae'e'n aur gosha e gumnaami mein kho gae'e'n. Halaa'nke mashahid ye hai ke qabro'n ke saath muslim qaum ki khaas nazar e inaayat rahi hai. Oonchi oonchi qabre'n banana, qabro'n par qubbe aur masjide'n tameer karna is qaum ka mehboob mashghala raha hai. Khusoosan in zaalim umraa o salateen ki qabro'n par jinka deen e islam mein koi muqam aur qaabil e zikr kirdaar nahi hai. Isi tarha in naam nehaad mashaakeh aur gumrah soofiyo'n ki qabro'n par jin mein aksar islami ahkaam tak se naa-waqif aur be-behra hote the, in umra o soofiya ko Hazrat Abu Obaida bin al Jarrah رضي الله عنه waghaira akaabir sahaba se kya nisbat”.

Che Nisbat Khaak Raa Baa Aalim e Paak

Sahaba رضي الله عنه ne deen ko sarsabz o shadaab haalat mein paaya aur taqwa o fazeelat mein buland tareen muqam par faaez hue.

“Behrehaal ek aam qaari ke zamen mein mazkoora baala khalish paeda hoti hai, lekin salaf o saleheen ke halaat ka saheeh tajziya karne se khalish ba-asaani zaaal ho jaaegi aur mazkoora sawal ka jawab mil jaaega”.

“Sahaba o Taabaeen apne zamana mein mashaheer o akhiyaar aur sar-aamad rozgaar hastiyo'n ki taazeem aur qadar shanasi ka jazba kuch kam naa rakhte the. Magar wo taazeem o ehteraam islami hudood mein karte the.

Qabro'n ko pukhta banane aur bosdeeda haddiyo'n ki taazeem o taqdees se nafrat karte the. Kyou'nke saahab e shariyat ﷺ ne isse mana farmaya hai. Wo jaante the ke deen e haneef buth-parasti ke har nishan aur taazeem rufaat ke tamaam asaar, qabro'n par juloos aur muraqeba waghaira ko mahoo kar dena chahta hai. Wo samajhte the ke behtareen qabre'n wo hain, jo be-naam o nishan ho'n. Inka aqeeda ye tha ke raushan yadgaar amaal e saaleha ki yadgaar hai. Yehi wajah hai ke baad ki naslo'n ko kubaar Sahaba ﷺ aur be-misaal mujahideen mein se aksar ki qabro'n ka koi ilm hi nahi hai. Baaz ka kuch ilm hai bhi to mauzoo qabar mein moarrikheen ki aara mukhtalif aur raawiyo'n ke bayanaat baaham mutanaaqiz hain".

"Agar quroon e oola mein qabro'n ki taazeem aur in par qubbe aur masjide'n tameer karke unhe'n mehfooz karne ka khuch bhi asar o riwaaj raha hota to ye mahoola baala ikhtelaf nazar naa aata aur kubaar sahaba ki qabre'n aaj bhi ta'ayyun ke saath maloom hoti. Jaisa ke bohot se makkar soofiya o mashaaekh ki qabre'n maloom o mehfooz hain aur in par ahle bidat tareeqa e salaf ke khilaf mashahed o maqaabil tameer kiye hue hain. Hatta ke aksar mazaraat o mashahed qadeem qaumo'n ke haiyaakil aur asthaan ki numaindagi aur wasaniyat ka iski qabeen tareen soorato'n ke saath a'adah karte hue nazar aate hain. Khuda-parasti se inko door ka bhi waasta nahi reh gaya hai. Ye sab shirk ke adde bane hue hain, agar musalman ba-iraada e ibrat is pehlu par ghaur o fikr karte hain ke in Sahaba Ikram ﷺ ki qabre'n kyou'n-kar zaaya aur gumnaam ho gae'n, jinke zariye in (musalmano) ko deen mila aur jinke zariye Allah ne deen ki nusrat farmai to ye musalman qabro'n par qubbe tameer karne aur unki tazem karne ki jasaarat naa karte. Kyou'nke iski naa shariyat ijaazat deti hai, naa aqal o baseerat. Nez wo in sahaba o taabaeen ki rawish ke bhi khilaf hai, jinho'n ne Nabi ﷺ ki amaanat deen e islam aur uske asraar o rumooz aur musaaleh o hukum ko ham tak poh'nchaya. Magar tuf! Hamne unhe'n zaaya kar diya aur deen ko ek tamasha bana daala".

*Man Az Begaana Gaan Hargiz Naa Naalam
Ke Baa-man Aa'nche Kard Aan Aashna Kard*

(Mujhe ajnabi se koi shikayat nahi, kyou'nke jo mere khilaf kiya hai dost aur aashna ne kiya hai)

Qabar ki tae'e'n islam ka mauqif kya hai? Saheeh Muslim mein Abul Hayaj Asadi رحمه الله se marwi hai, wo bayan karte hain ke Ali in Abi Taalib ؓ ne mujhse farmaya: "Main tumhe'n is muhim par naa bhejoo'n, jis par mujhe Rasool Allah ﷺ ne bheja tha. Wo ye ke kisi mujassama ko mitaae baghair naa raho aur kisi oonchi qabar ko baraabar kiye baghair naa chodo".

Isi Saheeh Muslim mein ek aur hadees Sumama bin Shafee se marwi hai, wo bayan karte hain ke ham Fazaala bin Obaid ؓ ke saath roomi ilaaqe ke ek muqam Roads poh'nche, waha'n hamare ek saath ki wafat ho gai. "Fazaala bin Obaid ؓ ne hukum diya ke qabar zameen ke baraabar rakhi jaae, phir farmaya ke maine Rasool Allah ﷺ se suna hai, Aap ؐ taswiya quboor ka hukum dete the".

"Ye hai qabaro'n ke baare mein islam ka mizaaj, jisey amaanat e nabawi ke hameleen Sahaba Ikram ؓ ne ham tak poh'nchaya aur ahed e amaanat ko muakkad kar dene ke liye farman e Nabawi ﷺ ki harf ba-harf tameel ki, taa-ke ham unke nuqoosh ki paerwee kare'n aur unke Nabi ﷺ ki seerat e taiyyaba se hidayat yaab ho'n. Lekin ham apni kotaah fehmi aur kor aqali ki wajah se in juziyaat ki haqeeqat ka idraak karne se qaasir rahe aur tashreeh e ilaahi ki hikmat tak rasaai naa paa sakey. Wo hikmat o maslehat ye thi ke shirk o buth-parasti ke har raaste ko masdood aur tamaam chote bade sutoono'n ko band kar diya jaae. Taa-ke wo muslim moashera mein dakhil hone ke liye kisi tarha raah naa paa sakey. Magar hamne is hikmat ki koi parwah nahi ki aur shariyat ke bajaae naaqis aqal ko hakam banaa liya aur ibtedaa-an pukhta qabre'n banane ko ek juzui mas-ala samajhkar jaaez qaraar de liya. Lekin rafta rafta ye cheez kulliyaat e deen mein shamil ho gai aur deen mein khalal aur aqeeda e tauheed ki barbaadi ka baais ban gai. Kyou'nke ham taazeem e quboor ki raah par baraabar aagey hi badhte gae, qabro'n par masjid o mashahid tameer karne lage. Nazar o niyaaz aur deegar ibadaat o qurbaat ke

liye qabro'n aur bosida haddiyo'n ko marja'a o maqsood bana liya aur you'n ham munkiraat ki daldal mein dhans gae, jisse bachaane hi ki khatir shariyat ne hame'n qabro'n ko be-naam o nishan rakhne ka hukum diya tha. Ham ab bhi shariyat ki hikmat o maslehat se barabar ghaflat barat rahe hain, aur haq se kashmakash kar rahe hain. Nateejan halak hone waalo'n ke saath ham bhi halak o barbaad ho jaae'n". انتهى كلام الأستاذ رفيق بك.

Shirk Ka Daur Khatam Ho Gaya?

Baaz log khusoosan ilm o saqaafat ke muddai baaz hazraat ka gumaan hai ke shirk ka daur khatam ho gaya aur ab wo lautke aabhi nahi sakta. Kyou'nke uloom o ma'arif ki raushni phaili hui hai aur aqam unse munawwar hai. magar ye guman bilkul laghoo aur waaqea ke khilaf hai, kyou'nke mushaheda hai ke shirk apni tamaam shaklo'n aur apne tamaam mazaher ke saath naa sirf maujood hai, balke apna daaera wasee karta jaa raha hai. Khusoosan maghribi mumalik mein jo kufr ka ghadh hain, nabiyo'n aur padriyo'n, butho'n aur mujassamo'n, maadah aur hero aur buland paaya shakhsiyato'n ki parastish ka markaz hain. Ye jagah jagah nasab shuda mujassame aur aweza'n tasweere'n isi daawa ki shahid e adl hain. Afsos! Ke ye riwaaj baaz muslim mumaalik mein bhi aahista aahista badhta jaa raha hai aur ulama is par naqd o ehtesaab nahi karte.

Ghair muslim mumaalik se qata'a nazar khud muslim mulko'n khusoosan shia mumalik mein qabaro'n par sajda, qabro'n ka tawaaf, namaz mein qabro'n ka isteqbal aur Allah ke bajaee ashaab e quboor se dua'e'n waghaira waghaira mazaher e shirk sar ki aankho'n se dekhe jaa sakte hain.

Agar ham ba-farz e mohaal ye tasleem bhi kar le'n ke duniya shirk o buth-parasti ke asaar aur gandagi se bilkul paak ho gai hai, phir bhi hamare liye kisi tarha ye jaaez nahi ke ham in wasaael ko mubaah qaraar de'n, jo aainda shirk o buth-parasti ka zariya ban sakte hain. Hame'n poora khatra hai ke ye wasaael khud musalmano ko shirk ki bimaari mein muftala karke chode'nge. Balke ham yaqeen ke saath kehte hain ke buth-parasti is ummat ke andar bhi agar abhi naa paai jaati ho, magar akheer zamana mein waaqae hokar rahegi.

Suboot mein chand nusoos mulaheza ho'n, jo Nabi ﷺ se manqool hain. Aap ﷺ ne irshad farmaya:

Qiyaamat qaaem nahi hogi, yaha'n tak ke qabeela dos ki auro'n ke surain zil-khalisa buth ke ird-gird harkat kare'nge. Zul-khalisa tabaala muqam mein ek buth ka naam hai, jiski qabeela dos ke log jaahiliyat mein Pooja paat karte the.¹⁴⁹

(لَا تَقُومُ السَّعَةُ حَتَّى تَضْطَرَّ أَلْيَاتُ نِسَاءِ دُوسٍ حَوْلَ دِي الْخَلَصَةِ) وَكَانَ صَنَمًا يَعْبُدُهَا دُوسٌ فِي الْجَاهِلِيَّةِ بَيْتَالَةَ.

Duniya khatam hone se phele laa o uzza ki Pooja ki jaaegi. Hazrat Ayesha ؓ ne ye suna to arz kiya, Yaa Rasool Allah ﷺ jab Allah ne ye aayat naazil farmai Allah Hi Apne Rasoolo'n Ko Hidayat Aur Deen e Haq Ke Saath Bheja Taa-ke Isey Har Deen Par Ghalib Karde, Agarche Mushrikeen Naapasand Kare'n.¹⁵⁰ To mera khayal tha ke ye ghalba zahoor ba-tamaam o kamaal hoga. Aap ﷺ ne farmaya: Allah jitna chahega, hoga.¹⁵¹

لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى تُعْبَدَ اللَّاتُ وَالْعُزَّى فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتُ لَا ظَنُّ حِينَ أَنْزَلَ اللَّهُ تَعَالَى (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ) أَنَّ ذَلِكَ تَأَمَّنَا قَالَ إِنَّهُ سَيَكُونُ مِنْ

¹⁴⁹ Saheeh Bukhari: V2 # 1054; Saheeh Muslim: # 7298; Musnad Ahmad: V2 P271
Page120

¹⁵⁰ Surah Tauba 9: 33

¹⁵¹ Zahoor e Islam:

Is hadees se ye bhi saabit hota hai ke ayat e kareema mein jis ghalba o zahoor ka waada kiya gaya hai, wo ahed e Nabawi ﷺ mein ba-tamaam e waaqea nahi hua hai, balke aainda hoga. Wisaal e Nabawi ﷺ ke baad Khulafa e Rashideen ؓ ke ahed

mein aur uske baad bhi islam ka daaera bila-shubha bohot wasee hua hai. Lekin zahoor taam aur ghalba e kaamil yehi hai ke poori roo e zameen par islam ki hukumraani ho jaae aur aainda ye in sha Allah zaroor hoga. Kyou'nke Saadiq o Masdooq ﷺ se basanad e saheeh ye peshangoi saabit hai ke Ye deen duniya ke har khitte mein poho'nch kar rahega, har ghar mein khwah wo shaher mein ho yaa dehaat mein. Allah is deen ko dakhil kardega. Izzatdaar ki izzat ke saath ur zaleel ki zillat ke saath, izaat islam ki izzat hai aur zillat kufr ki zillat hai.

Phir Allah ek khush-gawar hawa chalaega, jisse har us shakhs ki wafat ho jaaegi, jiske dil mein raai ke daana ke barabar bhi imaan hoga aur sirf wo log baaqi reh jaae'nge jinke andar khair ki ramaq bhi naa hogi aur apnpe aabaa-o-ajdaad ke deen (buth-parasti) ki taraf laut jaae'nge.¹⁵²

ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً فَتَوَفِّي كُلَّ مَنْ فِي قَلْبِهِ
مِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ فَيَقِي مَنْ لَا خَيْرَ فِيهِ فَيَرِ جَعُونَ إِلَى
دِينِ آبَائِهِمْ.

Us waqt tak qiyaamat qaaem naa hogi, jab tak meri umamt ke kuch qabaael mushrikeen ke saath nahi mil jaae'nge aur jab tak baaz qabaael butho'nki puja naa shuru kar de'nge.¹⁵³

لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مَنْ أَمَنَ بِالْمُشْرِكِينَ وَ حَتَّى
تَعْبُدَ قَبَائِلُ مَنْ أَمَنَ الْأَوْثَانَ.

Qiyaamat us waqt qaaem hogi, jab zameen par koi Allah Allah kehne waala naa rahega. Ek doosri riwayat mein hai. Jab Zameen par لا اله الا الله kehne waala koi naa rahe.¹⁵⁴

(لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ). وَفِي رِوَايَةٍ (لَا
إِلَهَ إِلَّا اللَّهُ)

Ye ahadees poori qataiyat ke saath is baat par dalaalat kar rahi hain, ke is ummat ke andar bhi shirk ki bimaari maujood hai yaa behrehaal paeda hogi. Aisee soorat e haal mein musalmano par wajib hai ke aise tamaam wasaael o asbab se door rahe'n jin se shirk phailne ka khatra hai. Jaise mas-ala zer e mauzoo qabro'n par masjid banana aur deegar umoor jin mein se baaz ka zikr guzishta aurooq mein ho chuka hai. Jinhe'n Aap ﷺ ne haraam qaraar diya hai aur apni ummat ko unse door rehne ki talqeen o taakeed farmai hai. Ahed e haazir ki tehzeeb o saqaafat ke fareb mein nahi aana chaahiye. Wo kisi gumrahi ko raasta nahi bata sakti aur momin ki hidayat mein koi izaafa nahi kar sakti. Hidaayat o noor ka markaz bas ek hi hai aur wo hai Muhammad ﷺ ka laaya hua deen e islam. Allah ne sach farmaya hai:

*Shab e Gureeza'n Hogi Aakhri Jalwa Khursheed Se
Ye Chaman Ma'amoor Hoga Naghma e Tauheed Se*

Ye hadees Musnad Ahmad: V P103; Imaali ibne Bashran: V1 P60; Mojam Kabeer Tabrani: 1/126/1; Kitab ul Imaan laa Ibne Manda: V1 P102; Zikr ul Islam lil Haafiz Abdul Ghani al Maqdisi: P166 aur Mustadrak Haakim: V4 P430 mein marwi hai.

Maqdisi ne kaha hai ke ye hadees *Hasan Saheeh* hai aur Imam Haakim ne farmaya, Bukhari o Muslim ki shart ke mutabiq saheeh hai. Zahabi ne bhi Haakim ki muafaaqat ki hai, magar saheeh ye hai ke ye hadees sirf Muslim ki shart par hai. Is hadees ke liye Miqdad bin Aswad ؓ ki hadees shahid hai, jisey Haakim aur Ibne Madna ne riwayat kiya hai. Ye riwayat bhi sirf Muslim ki shart ke mutabiq saheeh hai.

Behre kaif ye hadees mahola baala ayat e kareema ki mufassir hai. Isi hadees ki raushni aur wasee mafhoom mein ayat e mazkoora ki tafseer karni chaahiye, in dono se ek baat ye bhi saabit hoti hai, jiski baaz saheeh hadeeso'n ke andar saraahat bhi hai. ke *Musalman fateh qustuntuniya (Istanbul) ke baad Papaiyyat ke markaz Rum (Italy) ko bhi fatah kare'nge, Qustuntuniya to fatah hai, Roam bhi fatah hokar rahega.* وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ (Surah Saad 38: 88)

Is liye musalmano par farz hai ke wo khud ko uske liye taiyaar aur musleh kare'n, Allah Rabbul Izzat ki taraf rujoo kare'n aur apni zindagi kitab o sunnat ke mutabiq dhal le'n, munkirat se parhez kare'n, aur razaa e ilahi par muttahid ho jaae'n. Ufaq par peshan-goi ke wuqoo aur kaamyaaabi ke asaar ubharne lage hain. Allah hamari arzuo'n aur tamannao'n ko bar-laae.

*Rang Gardoo'n Ka Zara Dekh E'enaabi Hai
Ye Ubharte Hue Suraj Ki Ufaq Taabi Hai*

¹⁵² Saheeh Muslim: V2 P394; Musnad Ahmad; Musnad Abu Ya'ala: V2 P216; Mustadrak Haakim: V4 P446-447,549

¹⁵³ Saheeh Muslim: V1 P46; Jaame Tirmizi: V2 P46 (Tirmizi ne isey *Hasan* kaha hai); Mustadrak Haakim: V4 P494-495; Musnad Ahmad: V3 P107, 259, 268; Kitab ut Tauheed laa Ibne Manda: V1 P49; Hadees Yusub in Umar bin al Foras: V1 P68

Doosri riwayat Hadees e Yusuf, Musnad Ahmad aur Mustadrak Haakim mein hai. Imam Haakim ne kaha hai ke ye hadees *Saheeh* hai. Muslim ki shart par hai, Imam Zahabi ne Imam Haakim ki muafaaqat ki hai. Abdullah bin Masood ؓ ki hadees iski shahid hai, isey Imam Haakim ne riwayat kiya hai aur Shaikhain ki shart ke mutabiq bataaya hai. Imam Zahabi ne bhi unki taa'eed o muafaaqat ki hai.

¹⁵⁴ Musnad Ahmad: V3 P107 # 11632

Beshak Tumhare Paas Khuda Ki Taraf Se Noor Hidayat Aur Raushan Kitab Aa Chuki Hai. Jinke Zariye Allah Apni Raza Par Chalne Waalo'n Ko Najaat Ke Raaste Dikhata Hai Aur Apne Hukum Se Andere Se Nikaal Kar Raushni Ki Taraf Le Jaata Hai Aur Unko Seedhe Raaste Par Chalata Hai.¹⁵⁵

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

¹⁵⁵ Surah Maaeda 5: 15-16

Chetthi Fasl - Qabro'n Par Tameer Shuda Masaajid Ke Andar Namaz Ka Hukum:

Guzishta auraaq mein qubooriyo'n ke shubhaat aur unki mazooma hujjato'n ke jawabaat bayan kiye gae aur ye bhi waazeh kar diya gaya ke qabro'n par masjid tameer karne ki hurmat ka hukum qiyaamat tak ke liye daaemi aur mohkam hai. Nez hamne ye bhi bayan kar diya hai ke tehreem e mazkoor ki hikmat kya hai. Lekin ye bahes tashna reh jaaegi, agar ek aur mas-ala jo hukum e mazkoor ke lawaazim mein se hai bayan naa kar diya jaae. Wo mas-ala ye hai ke qabro'n par tameer shuda masaajid ke andar namaz ka kya hukum hai?

Ham ye asal pehle bayan kar aae hain ke qabro'n par masjid tameer karne ki nahee o mumaneat in masaajid ke andar namaz padhne ki mamnuiyat ko mustalzim hai. Kyou'nke sabab aur waseela ki mamnuiyat ka iqtedha ye hai ke musbib aur ghayat ba-darja e oola mamnoo ho. Qabro'n par masjid ki tameer unke andar namaz padhne ka waseela hai aur ye tameer bajaee khud mamnoo hai to iska badd-yehi nateeja ye nikla ke in masjido'n ke andar namaz padhna bhi mamnoo ho aur nahee ki asal ye hai ke manhi a'an faasid aur baatil hai. Ulama e usool ke nazdeek ye qaaeda maroof o mashoor hai, chunache Imam Ahmad bin Hambal رحمہ اللہ waghaira isi ke qaael hain, ke qabro'n par tameer shuda masjid ke andar namaz baatil hai.

Ye mas-ala tafseel talab hai. Aainda safhaat mein mufassilan bayan karte hain:

Qabro'n Par Tameer Shuda Masaajid Ke Andar Namaz Baatil Yaa Makrooh Hai:

Qabro'n par tameer shuda masaajid ke andar namaz padhne ki do (2) soorate'n hain. Pehli soorat ye hai ke qabro'n se tabarruk haasil karne ki niyyat se in masjid mein namaz padhne ka qasd o ehtemaam kiya jaae. Jaisa ke bohot se awaam kal-an-a'aam aur khawaas kal-awaam karte hain.

Doosri soorat ye hai ke koi itteaaqan aisee masaajid mein namaz padhle aur qabro'n se husool e barkat ka eteqaad naa rakhta ho.

Pehli soorat mein in masaajid ke andar namaz padhna bila-shubha haraam hai aur wo namaz baatil hai. Kyou'nke jab Nabi ﷺ ne qabro'n par masjid tameer karne se mana farma diya hai aur aisa karne waalo'n ko maloon qaraar diya hai to in masaajid ke andar bila-qasd namaz padhna ba-darja e oola mamnoo aur manhee-a'anh hoga aur jaisa ke abhi guzra nahee butlaan mukhtaza hai. Is liye wo namaz bhi baatil hogi.

Magar doosri soorat mein butlaan e namaz ka hukum lagaana mere nazdeek waazeh nahi, balke andaree'n soorat namaz faqat makrooh hogi, isko baatil qaraar dene ke liye makhsoos daleel ki zaroorat ahi aur wo maujood nahi hai.

Pehli soorat mein butlaan e salat ka hukum jis daleel ki binaa par lagaya gaya hai. Isey doosri soorat mein jaari karna mumkin nahi hai. Kyou'nke soorat e oola mein butlaan ka hukum is nahee ki binaa par hai jo بناء مسجد على القبر ke silsila mein waarid hai. Is nahee ka matlab yehi hai ke deeda o daanista aur bila-qasd qabar par masjid banana mamnoo hai aur masjid banan ki gharz o ghayat zaahir hai isme namaz padhna hai. Is liye ba-lafz e deegar goya ye kaha gaya ke qabro'n par tameer shuda masjid ke andar daanista aur qasdan namaz padhna mamnoo hai aur usoolan nahi ka ikhtezaad aur mojob butlaan hai. Is liye ye nateeja akhaz karna bilkul saheeh hai ke wo namaz bhi baatil hai. Lekin qasd o iraada ke baghair ittefaqan aisee masjido'n mein namaz ka mauqa aajae aur namaz padhli jaae to is namaz ko baatil kehna mushkil hai. Kyou'nke is silsila mein koi makhsoos nahee waarid nahi hai. Jis par etemaad karke ye hukum lagaaya jaae. Nez us soorat ko pehli soorat par qiyaas karna qiyaas ma'a al faariq hai, jo saheeh nahi, qasd aur ittefaq ke andar bohot farq hai. Dono ka hukum yaksaa'n nahi ho sakta.

Shayad yehi wajah hai ke jamhool ulama ne is doosri soorat mein namaz ko baatil nahi sirf makrooh qaraar diya hai. Mujhe eteraaf hai ke ye mauzoo mazeed tehqeeq ka mohtaaj hai aur doosri soorat mein bhi fasaad o namaz

ka ehtemaal hai. Agar kisi ke nazdeek ye mas-ala mohaqqiq ho to az-raah e karam daleel o burhaan ke saath mutalla kare. Main iska mamnoo o mashkoor ho'nga aur wo indAllah majoor.

Wujooh Karaahat:

Behre-noo qabro'n par tameer shuda masjido'n ke andar namaz par kam-az-kam jo hukum lagaaya jaa sakta hai. Wo ye hai ke wo namaz makrooh hai aur uski do (2) wujooh hain:

1. Pehli wajah ye hai ke aisee masjido'n ke andar namaz padhne mein yahood o nasaara ke saath tashabbo pay jaata hai. Chunache Ahle Kitab namaz waghaira ibaadat ke liye aisee hi ibaadat gaaho'n ka intekhaab karte hain, jin mein kisi buzurg ki qabar ho.
2. Doosri wajah ye hai ke in masjid ke andar namaz o ibaadat se saheb e qabar ki ghair sharai taazeem laazim aati hai. Is liye ehteiyaat aur sad-zariya ka iqtedha yehi hai ke in masjid ke andar namaz o ibaadat ko mamnoo qaraar de kar shirk ki pesh-bandi kardi jaae. Qabro'n par tameer shuda masajid ke mafaasid mohtaaj e bayan nahi. Har shakhs ke saamne hain, *a'ayaa'n raah che bayaa'n*.

Ulama ne mazkoora baala dono illato'n ki nishandahi ki hai. Chunache Allama Ibnul Malik Hanafi farmate hain: *"Qabro'n par masjide'n banana is liye haraam qaraar diya gaya hai ke unke andar namaz padhne mein yahood ke saath mushabehat aur unke tareeqe ki itteba paai jaati hai"*. Allama mausoof ka ye qaul Mulla Ali Qaari ne Mirqaat Sharah Mishkat: V1 P470 mein bilaa inkaari naqal kiya hai.

Ibne Taimiyya رحمه الله Ki Tehqeeq:

Shaikh ul Islam Ibne Taimiyya رحمه الله *Al Qaaeda tul Jaleelatu Fit Tawassul wal Waseelah* mein farmate hain: *"Kisi jagah ko masjid banane ka matlab ye hai ke namaz e panjgaana aur deegar ibaadat ke liye iske qasd o intekhab kiya jaae. Jaisa ke tameer e masjid ka maqsad bhi yehi hai aur jis jagah ko masjid qaraar diya jaae waha'n maqsood sirf Allah ki ibaadat honi chaahiye aur isi se dua karni chaahiye naa ke kisi makhloq se isi waaste Nabi ﷺ ne sirey se qabro'n ko masjid qaraar dene yaane waha'n namaz padhne ke liye isi tarha jaana jis tarha masjido'n mein jaate hain. Qata'an haraam qaraar diya hai, agarche jaane waale ki niyyat sirf ek Allah ki ibaadat hi kyou'n naa hua aur ye uske liye kiya ke kahee'n aisa naa ho ke log qabro'n par tameer shuda masajid mein mahez saahab e qabar ki aqeedat. Isse dua maangne mangwaane, yaa qabar ko mutabarrik samajh kar iske paas Allah Ta'ala se dua maangne ko afzal jaan kar aamad o raft shuru kar den. Isi binaa par Huzoor ﷺ ne aise muqamaat ko khuda e waahid ki ibaadat ke liye kaam mein laane hi se mana farma diya taa-ke kahee'n shirk ka zariya naa ban jaae'n. Shariyat ka aam qaaed hai ke jab koi e'el mojib e fasaad aur baais e mazrat ho isme koi badi maslehat bhi naa ho to isse mana kar diya jaae. Chunache auqaat e salaasa (aftaab ke tuloo o ghuroob aur uske nisf un nahaar mein hone ke auqaat) mein namaz padhne se mana kar diya gaya hai. Kyou'nke in auqaat mein wo bade itne ka mojib ban sakti hai. In auqaat ke andar namaz padhne mein koi khaas maslehat bhi nahi hai, jiski riaayat ki jaati. Doosri auqaat mein namaz padhi jaa sakti hai"*.¹⁵⁶ Shaikh ul Islam رحمه الله aagey likhte hain:

Auqaat e Makrooha Mein Namaz:

“Isi waaste auqaat e salasa makrooha mein zaat us sabab namaz ke jawaz o adm e jawaz mein ulama ka ikhtelaf hai. Aksar ulaa jawaz ke qaael hain aur yehi zaahir zahir aur raajeh hai. Kyou’nke in auqaat mein namaz ki nahee o mumaneat choo’nke bar-banasad zariya hai. Is liye doosri badi maslehat ki khatir mubaah qaraar di gai. Yaane agar kisi namaz ke wujoob aur istehbaab ka sabab waqt makrooh mein pesh aajaae to isey usi waqt mein padhle. Warna sabab faut ho jaaega to musabbib yaane namaz ki maslehat o fazeelat bhi faut ho jaaegi. Ba-khilaf ghairat zaat us sabab namaz ke ke wo auqaat e makrooh ke alaawa mein bhi adaa ki jaa sakti hai aur koi maslehat o fazeelat faut nahi hogi”.¹⁵⁷ Namaz padhna mubaah behre kaif agar in auqaat mein namaz ki mumaneat shirk ki raah masood karne ke liye hai ke kahee’n soorat ki parastish ka zairya naa ban jaae. To khud aftaab parasti ka kya hukum hoga?

“Zaahir hai wo in auqaat mein namaz padhne se bhi ziyaada haraam hogi, isi tarha jab ambiya o saleheen ki qabro’n ko masjid qaraar dene ki mumaneat ki gai hai, taa-ke ashaab e quboor ki ibaadat o dua ka sabab naa ban jaae to khud ashaab e quboor ko pukaarna aur inka sajda karna qabar par masjid banane se bhi ziyaada haraam hoga”.

Imam Ahmad رَحْمَةُ اللهِ عَلَيْهِ Aur Unke Ashaab Ka Mazhab:

Qabro’n par tameer shuda masjid ke andar namaz ke makrooh hone par tamaam ulama ka ittefaq hai, albatta ikhtelaf is amr mein hai ke wo namaz baatil hogi yaa nahi? Hanabela ka zaahir mazhab yehi hai ke wo namaz baatil hogi. Allaa Ibnul Qaiyyim رَحْمَةُ اللهِ عَلَيْهِ ki bhi yehi tehqeeq hai.¹⁵⁸

Shaikh ul Islam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ ne bhi isi ko tarjeeh di hai, chunache Iqtada Siraat al Mustaqeem mein farmate hain: “Ye masjid jo ambiya o saleheen aur salateen waghaira ki qabro’n par tameer ki gai hain, inka izaala zaroori hai. Jumla mashaheer ulama is par muttafiq hain aur aisee masajid mein bila ikhtelaf namaz ki karaahat ke qaael hain balke hambaliyo’n ke nazdeek zaahir mazhab ki roo se unme namaz baatil hogi. Kyou’nke iski mumaaneat aur laanat waarid hai. Unke yaha’n is mas-ala par koi ikhtelaf nahi hai. Albatta is mas-ale mein hanabela ke darmiyan ikhtelaf e raae paaya jaata hai, ke jis qabarastan ke andar koi masjid naa ho isme namaz padhna kab mamnoo hai? Kama z kam 3 qabre’n ho’n tab? Yaa ek hi qabar ho tab bhi isme namaz padhna mamnoo hoga?”.¹⁵⁹

الاختيارات العلمية mein doosri soorat ko tarjeeh dete hue farmate hain: “Imam Ahmad aur jamhoor ulama e hanabela ke kalaam mein ye tashqeeq maujood nahi hai, balke is mauzoo par unke kalaam unki taujeeh aur istedlal se ye saabit hota hai ke qabarastan mein ek hi qabar ho. Jab bhi unke nazdeek isme namaz padhna mana hai. Aur yehi saheeh hai. Maqbara aur qabarsatan sirf isi jagah ko nahi kehte jaha’n mutaddid qabre’n ho’n. Balke har wo jagah qabarastan hai, jaha’n koi qabar ho. Hamare ashaab (yaane hambali ulama) ne farmaya ke qabro’n ke aas-paas jo zameen qabarastan mein dakhil ho isme bhi namaz padhna jaaez nahi hai. Isse maloom hua ke qabarastan ke andar ek hi qabar ho tab bhi iske andar namaz padhna mamnoo hai. Aamdi waghaira ne likha hai ke jis masjid ke jaanib e qibla koi qabar ho isme namaz padhna jaaez nahi. Taa-aa’nke qabar aur masjid ki diwaar ke darmiyan koi cheez haael naa ho. Baaz ulama ka kehna hai ke ye mas-ala Imam Ahmad se bhi mansoos hai”.

¹⁵⁷ Misaal ke taur par tahiyyatul masjid ek zaat us sabab namaz hai. Yaane masjid mein dakhil hone waale ke liye baithne se pehle do (2) kat tahiyyatul masjid padhna mandoob hai. Ye masjid ka tahiyyat aur islam hai aur masjid mein dakhil hone ka waqt iska sabab agar koi ba-waqt e makrooh masjid mein dakhil ho to isey tahiyyatul masjid usi waqt padh lena chaahiye warna sabab (masjid mein dakhil hone ka waqt) faut ho jaaega. To musabbib

yaant tahiyyatul masjid aur uski maslehat bhi faut ho jaaegi. Zaaher hai kisi se bhi milne ke saath hi pehle salam kiya jaata hai. Yehi hukum bhi hai, kuch guftagu kar lene ke baad salam karna ghair maqool aur salam ki maslehat ke khilaf hai.

¹⁵⁸ Zaad ul Ma’ad: V3 P32

¹⁵⁹ P159

Qabarastan Ki Masjid Mein Namaz:

Abu Bakar al Asram ne bayan kiya hai ke maine khud suna hai ke Imam Ahmad rahimahullah se qabarastan mein namaz padhne ka mas-ala poocha gaya to unho'n ne isko makrooh qaraar diya. Poocha gaya, qabro'n ke darmiyan koi masjid ho to iske andar namaz padhna kaisa hai? Farmaya ye bhi makrooh hai. Daryaaft kiya gaya ke masjid aur qabro'n ke darmiyan koi teesri cheez haael ho tab? Farmaya isme farz namaz makrooh hai, haa'n namaz e janaza padhi jaa sakti hai.

Imam Ahmad rahimahullah ne ye bhi farmaya hai ke qabarastan mein waaqe masjid ke andar koi namaz padhni jaaez nahi hai. Illa namaz e janaza ke iska qabarastan mein padhna sunnat hai.

Haafiz Ibne Rajab Hambali rahimahullah ne Fathul Baari Sharah Bukhari mein is qaul ki tashreeh karte hue likha hai: *“Imam Ahmad rahimahullah ne is doosre faqra mein Sahaba rahimahum ke amal ki taraf ishaara kiya hai. Ibne Munzir ne naafe'e maula Ibne Umar se riwayat kiya hai. Unho'n ne kaha: Hamne Hazrat Ayesha rahimahullah aur Hazrat Umme Salma rahimahum ki namaz e janaza qabarastan jannat ul baqee ke wast mein padhi thi. Hazrat Abu Huraira rahimahullah ne namaz e janaza padhai thi, Abdullah bin Umar bin Hamaz mein shareek the”*.¹⁶⁰

Pehli riwayat mein Imam Ahmad rahimahullah ka sirf namaz farz ke zikr par iktefa karna is baat ki daleel nahi ke unke nazdeek qabarastan ki masjid ke andar nawafil o sunan padhna jaaez hai. Kyou'nke ye maloom o maroof hai ke nawafil masjid mein padhne ki bajaae ghar mein padhna afzal hai. Isi waase Imam Sahab ne farz ke saath nawafil ka zikr nahi kiya, is taujeeh ki taa'eed Imam Sahab ke doosre qaul *لا يصلى في مسجد بين المقابر الا الجنائز* ke umoom se bhi hoti hai. Ye qaul nass e sareeh hai ke unke nazdeek qabarastan mein waaqe masjid ke andar namaz janaza ke siwa koi namaz farz ho yaa nafil jaaez nahi hai. Unke is qaul ki taa'eed Hazrat Anas rahimahullah ke is asar se bhi hoti hai ke unho'n ne qabro'n ke darmiyan masjid banane ko makrooh qaraar diya hai. Ye asar is ma'ane mein bhi sareeh hai ke masjid aur qabar ke darmiyan diwaaro'n ka parda aur out kaafi nahi. Balke isse tauba se to ye bhi saabit hota hai ke qabro'n ke darmiyan sirey se masjid tameer karna hi jaaez nahi hai aur yehi haq aur mizaaj deen se qareeb tar hai. Kyou'n ye maadda e shirk ki beekh-kuni ke liye ziyaada munaasib aur mausir hai.

Qabar Par Tameer Shuda Masjid Ke Andar Namaz Behre Soorat Makrooh Hai:

Yaad rakhiye qabro'n par tameer shuda masjido'n ke andar namaz behre soorat mamnoo o makrooh hai. Khwah qabar musalli ke saamne ho yaa peeche, daae'n ho yaa baae'n, lekin agar qabar jaanib e qibla ho to karaahat shadeed ho jaati hai, kyou'nke us soorat mein musalli do-do (2-2) sharai mukhalifato'n ka murtakib ho raha hai. Ek to isne qabar par tameer shuda masjid mein namaz padhi halaa'nke ye shara'an mamnoo o makrooh hai. Doosre qabar ki taraf rukh kar ke namaz padhi halaa'nke ye shara'an mamnoo o makrooh hai. Doosre qabar ki taraf rukh karke namaz padhi aur ye bhi ba-hadees e saheeh qata'an mazmoom o mamnoo hai. Khwah qabar par masjid ke andar ho yaa bahar.

Is mas-ala ki taraf Imam Bukhari rahimahullah ne bhi Jaame Saheeh mein ishara kiya hai. Farmate hain:

Qabro'n Par Masjid Banane Ki Karaahat Ka Bayan.

باب مايكره من اتخاذ المسجد على القبور

Aur tarjumatul baab mein pehle ye asar naqal kiya hai: *Hasan bin Hussain bin Ali rahimahum ki wafat ke baad unki biwi ne unki qabar par ek saal tak kheema nasab kar rakha tha. Phir utha diya gaya to logo'n ne suna, ghaib se awaaz aai. Kya ye log apni gum-shuda mataa paa-gae. Ghaib se doosri awaaz aai. Nahi! Balke mayoos hokar wapas chale gae”*

¹⁶⁰ Al Kawakib ad Duraari: 65/81/1,2 (Imam Abdur Razzaq ne bhi ye asar Musannaf mein bhi ba-sanad e saheeh riwayat kiya hai: (1/407/1594)

Is asar ke baad Imam Bukhari ne is silsila ki chand marfoo ahadees ko riwayat kiya hai, jinka zikr fasl e awwal mein guzar chuka hai.

Haafiz Ibne Hajar رحمہ اللہ is baab ki shirkat karte hue likhte hain: *“Is asar ki baab se munasebat ye hai ke qabar par lagaae gae kheema ke andar muqeem shakhs is mein namaze’n bhi padhega. Isse qabar ke paas masjid banana laazim aaega. (Kyou’nke lughatan wo jagah masjid hai, jaha’n namaz padhi jaae, agarche uske liye waha’n koi imaarat naa ho) Agar qabar kahee’n qibla ki jaanib hui to karaahat aur badh jaaegi”*.

Yehi baat Allama A’aini Hanafi ne bhi likhi hai, mulaheza ho Umdatul Qaari: V4 P194.

Maulana Rasheed Ahmad Gangohi ki Taqreer e Tirmizi (Al Kawakib ad Durri A’ala Jaame Tirmizi) mein bayan kiya gaya hai hai: *“Ke qabro’n par masajid banana makrooh hai, kyou’nke isme yahood ke saath tashabbo paaya jaata hai. Wo apne ambiya o sleheen ki qabro’n par masjide’n banate the. Nez uske liye ke isme maiyyat ki bejaa taazeem paai jaati hai aur agar qabar qibla ki jaanib ho to isme buth-parasto’n ki mushabehat bhi hai, qabar ka ba-jaanib qibla hona musalla ke daae’n baae’n hone ki ba-nisbat ziyaada karahat ka baaais hai aur agar qabar musalli ke peeche ho to karaahat nisbatan kam hogi, lekin ye bhi karaahat se behrehaal khaali nahi hai”*.¹⁶¹

Hanafi mazhab ki ek kitab شرعة الاسلام mein marqoom hai: *“Qabar par masjid banana ke uske andar namaz padhi jaae, makrooh hai”*.¹⁶²

Is ibaarat ke itlaaq o umoom se ulama ke mazkoora aqwaal ki taaeed hoti hai. Iske misl Imam Muhammad رحمہ اللہ ka ek qaul (Fasl Suwwam) mein guzar chuka hai.

Mastoorah baala tasrihaat se hamari is raae ki taaeed hoti hai ke qabro’n par tameer shuda masajid ke andar namaz a’alal itlaaq makrooh hai. Aam azee’n ke ba-haalat e namaz qabr ki taraf rukh kiya jaae aur isko qibla naa banaaya jaae. Qabro’n par tameer shuda masajid ke andar namaz padhna aur aisee qabar ke paas namaz padhna jis par koi masjid nahi hai, dono mein farq hai. Dooosri soorat mein karaahat us waqt mutahaqqiq hogi, jab qabar masee ke saamne ho. Magar baaz ulama us soorat mein isteqbaal ki shart nahi lagaate, balke mutlaqan qabar ke paas namaz padhne ko naajaez kehte hain. Khwah qabar Musalli ke saamne qibla ki jaanib ho, yaa kisi aur taraf ho. Hanabela ka yehi mazhab hai. Aisa hi Hanafi mazhab ki kitab حاشية الطحاوى على مراقي الفلاح Hashiya Tahawi A’alaa Miraaqi al Falah: P208 mein bhi likha hai. Aur sad zaraae ke nukhta e nigah se yehi munaasib bhi hai. Hadees shareef mein hai: *“Jo shubhaat se door raha isne apne deen aur aabru ko bachaa liya aur jo shubhaat ke peeche lagaa wo goya haraam mein waaqe ho gaya, jaise wo rewad jo kisi ki mehfooz charaa-gaah aur khet ke aas paas chrr raha ho, iske khet mein chale jaane ka har lamha khatra hai”*.¹⁶³

Saatwee’n Fasl - Hukum e Saabiq Se Masjid e Nabawi ﷺ Mustasna Hai:

Har wo masjid jisme koi qabar ho isme namaz ba-ittefaq ulama e ummat makrooh hai. Wo masjid choti ho yaa badi, nai ho yaa puraani, qabar pehle se ho aur is par baad mein masjid banai gai ho masjid mein qabar baad mein banai yaa dakhil Karli gai ho. Ye is liye ke karaahat ke dalaael aam hain. Aisee kisi masjid ka istesna saabit nahi hai. Yaha’n masjid e Nabawi ﷺ albatta mustasna hai. Kyou’nke isko aisee makhsoos fazeelat o mazaayyat haasil hai, jo kisi aisee masjid ko behre haal haasil nahi, jiske andar koi qabar ho.

¹⁶¹ Al Kawakib ad Durri A’ala Jaame Tirmizi: P153

Ye taqreer dauran e dars Maulana Yahya Kandhelwi رحمہ اللہ ne likhi thi. Maulana Zakariya Sahab mudzilla ne isey murattab karke apne

mufeed hawaashi ke saath mazkoora naam se shaaya kiya hai. (Mutarjim)

¹⁶² P569

¹⁶³ Muttafiq A’alai (Bukhari o Muslim)

Masjid e Nabawi ﷺ Ki Fazeelat:

Masjid e Nabawi ﷺ ki fazeelat mutaddid mashoor ahadees se saabit hai:

1. Hazrat Abu Huraira رضى الله عنه aur Abdullah bin Umar رضى الله عنه se marwi hai ke Nabi ﷺ ne irshad farmaya:

Meri is masjid (masjid e Nabawi ﷺ) mein ek namaz doosri masjid ki hazaar namazo'n se afzal hai, siwae masjid e haraam ke.¹⁶⁴

صلوة في مسجدي هذى خير من الف صلاة فيما سواه الا
المسجد الحرام

(Kyou'nke Masjid e Haraam mein ek namaz Masjid e Nabawi ﷺ ki 100 namazo'n aur doosri masjid ki 100,000 (1 Lakh namazo'n se afzal hai).¹⁶⁵

2. Abdullah bin Yazeed Maazni رضى الله عنه se riwayat hai ke Huzoor ﷺ ne farmaya:

Mere ghar aur mere mimbar ke darmiyan waali jagah Jannat ke bagheecho'n mein se ek bagheecha hai.¹⁶⁶

مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِّنْ رَّيَاضِ الْجَنَّةِ.

¹⁶⁴ Bukhari o Muslim mein Abu Huraira رضى الله عنه se marwi hadees; Muslim: Kitab ul Hajj Baab Fazeel as Salah Bi Masjid Makkah wal Madina: H3374; Musnad Ahmad mein ye hadees mutaddid sanado'n se marwi hai, is hadees ko Sahaba رضى الله عنه ki ek badi jamat ne riwayat kiya hai. Mufassal takhreej ke liye *Athamar al Mustataab* mulaheza ho.

¹⁶⁵ Musnad Ahmad a'an Abdullah bin az Zubair

¹⁶⁶ Bukhari o Muslim waghaira, Imam Suyuti ne is hadees ko mutawaatir qaraar diya hai.

Hadees e Ma-bain Qabari o Mimbari Par Bahes:

Ye hadees ba-lafz ma-bain baiti o mimbari hi saheeh hai. Baiti ke bajaae qabari jo zubaan-e-zaad mashoor hai, wo raawi ka wahem hai. Jaisa ke Imam Qurtubi, Shaikh ul Islam Ibne Taimiyya رضى الله عنه aur Haafiz Ibne Hajar Asqalani رضى الله عنه waghairahum ne jazam o yaqeen ke saath bayan kiya hai. Yehi wajah hai ke ye lafz sehaah ke kisi riwayat mein nahi hai aur ghair sehaah ki baaz riwayaat mein iska

hona iske saheeh hone ki daleel nahi hai. Kyou'nke wo riwayat bil-maane hai.

Shaikh ul Islam *Al Qaaeda al Jaleela*: P74 mein tehreer farmate hain: *Ye hadees ba-lafz ma-bain baiti o mimbari hi saheeh o saabit hai. Lekin baaz raawiyo'n ne bil-maane riwayat kar diya ke* (Maa Baina Qabari o Mimbari) *"Meri Qabar Aur Mere Mimbar Ke Darmiyan"*. Halaa'nke zaahir hai ke Aap ﷺ ne ye baat jis waqt bayan farmai thi, duniya mein jalwa afroz the. *Us waqt aapki qabar ka kya sawal?*

Isi liye jab Sahaba رضى الله عنه mein aapke madfan ke baare mein naza'a hui to kisi ne ye hadees pesh ki, ye hadees agar lafz e qabari ke saath Sahaba رضى الله عنه ke paas hoti to nass e sharai ka kaam deti aur is nass e sareeh ke hote unke darmiyan aapki qabar ke baare mein ke kaha'n banai jaae, koi ikhtelaaf roonuma naa hota.

Aap Ummul Momineen Hazrat Ayesha رضى الله عنه ke hujra mein is jagah dafan kiye gae, jaha'n aapki wafat hui.

فَدَاؤُهُ أَبَى وَأُمِّي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Mustasna Hone Ki Illat o Maslehat:

Masjid e Nabawi ﷺ in mazeeto'n aur deegar fazeelato'n ki binaa par is hukum e aam se ke jis masjid mein qabar ho isme namaz makrooh hai, mustasna hai. Agarche iske andar bhi qabre'n hain. Kyou'nke agar Masjid e Nabawi ﷺ ke andar bhi namaz makrooh qaraar di jaae to isme aur deegar masajid mein koi farq nahi reh jaaega aur uski fazeelato'n aur khusoosiyato'n ka bil-kulliya rafa'a laazim aauga. Zaahir hai ke ye na-maqool aur naamumkin hai.

Ye nukta hamne Shaikh ul Islam Ibne Taimiyya رحمه الله ke is kalaam se akhaz kiya hai, jo unho'n ne auqaat e makrooha mein zaat us sabab namaz ke jawaz ki illat o maslehat bayan karte hue tehreer farmaya hai. (Ye kalaam P125 par mufassilan guzar chuka hai, iska khulaasa ye hai ke) *“Auqaat e makrooha mein zaat us sabab namaz is liye mubaah qaraar di gai hai ke mamnoo qaraar dene mein is namaz ki maslehat ki taeen hai aur khurooj e waqt ke sabab iski talaafi bhi mumkin nahi hai”*.

Is tarha har chand ke Masjid e Nabawi ﷺ ke andar qabar hai, magar iske andar namaz makrooh nahi, balke afzal hai.

Warna Masjid e Nabawi ﷺ ki khusoosiyat aur uske andar namaz ki jo zabardast fazeelat hai, iski tazbe'e laazim aaei aur ye ziyaa'n hai, jiski kisi tarha talafi nahi ho sakti. Zaahir hai Masjid e Nabawi ﷺ mein namaz ki jo fazeelat hai, wo Masjid e Nabawi ﷺ hi mein namaz padhne se haasil ho sakti hai. Is azeem maslehat ka iqtedha ye hai ke Masjid e Nabawi ﷺ hukum e saabiq se mustasna ho.

Ibne Taimiyya رحمه الله Ki Tasreeh:

Ye baat Shaikh ul Islam ne apni kitab *Al Jawab al Baahir Fee Zawaar al Maqaabir*¹⁶⁷ mein saraahat ke saath byan ki hai, farmate hain: *“In tamaam masajid ke andar namaz mamnoo hai jisme koi qabar ho, ba-khilaf Masjid e Nabawi ﷺ ke. Ke isme namaz doosri masajid ki 1000 namazo'n se afzal hai. Kyou'nke wo musis a'alat taqwa hai (iski buniyad taqwa par hai) aur isko ye hurmat o fazeelat Aap ﷺ ki hayat e taiyyaba mein bhi haasil thi aur Khulafa e Rashideen رضي الله عنهم ke ahed e saeed mein bhi. Jabke hujra e mubaaraka jisme qabar e Nabawi ﷺ hai, masjid shareef mein dakhil nahi tha. Hujra e mubaaraka ko masjid e Nabawi ﷺ mein Sahaba Ikram رضي الله عنهم ka mubaarak ahed guzar jaane ke baad shamil kiya gaya hai”*.

Kitab e mazkoor mein doosri jagah likhte hain: *“Masjid e Nabawi ﷺ ki fazeelat isme hujra e mubaaraka ko shamil kiye jaane se pehle hi se saabit hai. Iski fazeelat ka sabab ye hai ke Khaatim un Nabiyyeen Syed ul Mursaleen ﷺ ne ba-nafs e nafees iski tasees o taamer farmai thi, ke khud Aap ﷺ aur qiyaamat tak aane waale momineen iske andar namaz adaa farmae'n. Pas is masjid shareef ki fazeelat Nabi ﷺ ki nisbat se hai. Iski fazeelat bayan karte hue Aap ﷺ ne irshad farmaya: “Meri is masjid ke andar namaz doosri masajid ki 1000 namazo se afzal hai, siwaae Masjid e Haraam ke”. Nez farmaya: “3 masajid ke alaawa kisi masjid ka (is niyyat se ke isme namaz o ibaadat ki fazeelat ziyaada hai) safar naa kiya jaae. Masjid e Haraam, Masjid e Aqsa aur Meri ye Masjid”*.¹⁶⁸

¹⁶⁷ 1,2/22ق

¹⁶⁸ Al Jawab al Baahir Fee Zawaar al Maqaabir lil Ibne Taimiyya: (67/1,69/2)

Jaamea Umawi Ki Fazeelat Par Bahes:

Yaha'n ek ajeeb o ghareeb mauzoo aur gumrah-kun riwayat par tambeeh zaroori maloom hoti hai. Ye riwayat Sufiyan Soori ki taraf mansoob hai. Allama Ibne Abedeen ne *Raddul Mohtaar Sharah Durre Mukhtaar* mein Kitab ul Akhyaar ad Daul se ma'a sanad naqal kiya hai ke Sufiyan Soori ne farmaya:

إِنَّ الصَّلَاةَ فِي مَسْجِدِ دِمَشْقٍ بِثَلَاثِينَ أَلْفَ صَلَاةٍ

Masjid e Damishq (Jaamea Umawi) mein ek namaz doosri masajid ki 3000 namazo'n ke baraabar hai.

Magar ye riwayat bilkul be-sar o paa aur baatil hai. Rasool Allah ﷺ se iski koi asal saabit nahi hai. Balke khud Sufiyan Soori ki taraf bhi uski nisbat ek-dam be-buniyad hai. Is asar ko Abul Hasan Rabai ne bhi Fazaal ash Shaam o Damishq: P35-37 mein Ibne Asakir ne Tareekh Damishq: V2 P12 mein ba-sanad rwiayat kiya hai:

عن احمد بن انس بن مالك انبأنا حبيب المؤذن انبأنا ابو زياد و ابو اميه قالوا:

Abu Ziyaad aur Abu Umaiyya bayan karte hain ke ham Makkah Mukarrama mein the, ek shakhs Ka'aba ke zer e saaya nazar aaya. Hamne dekha wo Sufiyan Soori the.

Aur Masjid e Nabawi ﷺ ki fazeelate'n to isme hujra mubaraka ke dakhil kiye jaane ke pehle hi se saabit hain, lehaza ye gumaan karna ke masjid e nabawi ba-shamool hujra ke baad pehle se afzal ho gai hai. Mahez sauda e khaam hai.

Phir haqeeqat to ye hai ke maqsood hujra shareefa ko masjid e nabawi mein dakhil karna nahi tha, balke maqsood biz zaat masjid ki tausee thi. Is silsila mein azwaaj e muttahirahat ke hujro'n ko masjid ko masjid mein shamil kiya gaya to hujra e ayesha ؓ bhi jisme Aap ﷺ ki qabar shareef hai masjid ke andar aagaya. Is par baz salaf (masalan Saeed bin Musaiyyib) ne usi waqt apni napasandeedgi ka izhaar farmaya tha.

Phir is kitab mein ek aur jagah (55/1,2) tehreer farmate hain: *“Jo shakhs ye samajhta hai ke masjid e nabawi ko jis mein ke Nabi ﷺ aur muhajireen o ansaar namaz padhte rahe. Koi fazeelat haasil nahi thi, balke is ko fazeelat us waqt haasil hui, jab Waleed bin Abdul Malik ke zamaana e khilafat mein qabar e Nabawi ﷺ ko masjid mein dakhil kiya gaya. So aisa eteqaad rakhne wala intehai jaahil hai. Balke murtad aur qaabil e gardan-zadni hai. Kyounke wo hadees e rasool ﷺ ki takzeeb kar raha hai. Sahaba Ikram ؓ, Nabi ﷺ ki hayat tayat e taiyyaba mein masjid e Nabawi ﷺ mein namaz padhte the. Dua o ibaadat karte the aur uske afzal hone ka eteqad rakhte the. Aap ﷺ ke wisaal ke baad bhi inka yehi aqeeda raha. Aap ﷺ ki taaleem karda shariyat ke alaawa koi n ai shariyat unke liye nahi aai. Balke Aap ﷺ ne to sahaba ؓ ko is baat se ke Aap ﷺ ki qabar ko darga banaya jaae yaa kisi ki qabar ko masjid banaya jaae sarahatan o taakeedan mana'a farma diya tha. Taa-ke shirk ka sadd-e-baab aur rok tham ho sakey. Allah aap par aur aapki aal par durood o salam naazil farmae aur nabi ki iski ummat ki taraf se jo badla deta hai. Aapko isme sabse behtar badla de, ke Aap ne iska paegham poh'ncha diya. Is kiy amanat adaa kardi, ummat ki khair-khwahi ki aur Allah ki raah mein jihad ka haq adaa kar diya aur uski ibaadat mein mashghool rahe. Taa-anke Aap ﷺ ke paas aap ke parwardigar ki taraf se yaqeen, yaane waqt e wisaal aagaya”*.¹⁶⁹

وَهَذَا آخِرُ مَا وَقَفَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي جَمْعِ هَذِهِ الرِّسَالَةِ.

وَالْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَمَّ الصَّالِحَاتُ، تَدْوُمُ الطَّيِّبَاتِ وَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

وَ أَخِيرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Ek shakhs ne unse daryaaft kiya: Abu Abdullah! (Sufiyan Soori ki kuniyat) Is masjid e haram mein namaz ka kya sawab hai? Sufiyan Soori ne jawab diya: Doosri masaajid ki ek lakh namaz ke barabar. Saail ne kaha: aur Masjid e Nabawi ﷺ mein namaz ka kya sawab hai? Sufiyan Soori ne farmaya: Doosri masaajid ki 50,000 namaz ke baraabar.

Saail ne phir poocha aur bait ul muqaddas ki namaz ka sawab? Farmaya: Doosri masaajid ki 40,000 namaz ke ba-qadar.

Saail ne sawal kiya aur Masjid e Damishq ke andar? Sufiyan Soori ne jawab diya: Ke doosri aam masaajid ki 30,000 namaz ke baraabar.

Main kehta hoo'n, ye riwayat mutaddid wujooh se qata'an qaabil e e'tenaa nahi.

1. Iski sanad zaef aur majhool hai. Sanad ke pehle do (2) raawi Ahmad bin Anas aur Habem Mauzan majhool hain aur aakhri do (2) raawi Abu Ziyaad Sha'abani (jo zaahir ye hai ke Khayar bin Abi Salma Shami hain) aur Abu Umaiyya (yaane Mohammad Sha'abani) dono zaef hain.
2. Hadees mashhoor

صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ

Ke, ek raawi Sufiyan Soori bhi hain. Is liye ye baeed az qiyaas hai ke wo is hadees ke khilaf kuch farmae'nge. Jisey khud unho'n ne ba-sanad e saheeh Rasool Allah ﷺ se riwayat kiya hai.

3. Bait ul Muqaddas ke andar namaz ki fazeelat ziyada se ziyada doosri masaajid ki 1000 namaz ke ba-qadr marwi hai. (Ibne Majah)

Balke ye riwayat bhi zaef hai aur Bayhaqi mein sanad e saheeh ke saath marwi hai ke Bait ul Muqaddas ki ek namaz doosri masaajid ki namaz par Masjid e Nabawi ﷺ ke chauthai guna fazeelat rakhti hai (Yaane Bait ul Muqaddas ki ek namaz doosri aam masaajid ki 250 namaz ke baraabar hoti hai) Aur mazkoora riwayat mein kaha gaya hai ke 40,000 namaz ke barabar hoti hai.

Is liye ye riwayat deegar saheeh, marfoo riwayaat ke mukhalif hone ki wajah se baatil hai.

¹⁶⁹ Al Jawab al Baahir Fee Zawaar al Maqabir lil Ibne Taimiyya: (55/1,2)

Transliterations Notes:

Name of the Book : [Qabro'n Par Masaajid Aur Islam](#)
Author of the Book : [Mohaddis ul A'sr Allama Muhammad Nasiruddin Albani Rahimahullah](#)
Tarjuma : [Mahfooz ur Rahman Faizi](#)
Translitrator of the book [to roman English]: [Rehan Syed Barey](#)

Assalamualaikum wa Rahmatullahi wa Barakatahu,

There are many books written on the topic of grave worship and seeking intercession (tawassul, waseela) from dead person or grave. However this book discuss rulings on the situations where masaajid were constructed on grave/graves or people were buried inside masaajid.

After reading the book, the reader will understand that even if one directs worship only to Allah; but he performs that worship next to a grave seeking blessings by way of it due to a notion where he believes that his worship next to the grave will be accepted by Allah - and that it is seen as virtuous by Allah, then this act of worship is considered futile and is rejected; it is not permissible for him to perform these acts of worship at gravesites.

In all my sincerity, I have tried my best to use the most suitable and easiest words for the transliteration. For this purpose, I have used various sources available to me.

During the course of transliteration, the Arabic text of the Quranic Ayaat has been taken from the website <http://quran.ksu.edu.sa/> and the remaining Arabic text, which includes Ahadees (matan and sanad), Athaar and Aqwaal were manually typed from the Qabro'n Par Masaajid Aur Islam (Urdu pdf book). The translation (tarjuma) for the Quranic ayaat (which was not translated in the Urdu Edition) are taken from Ahsan-ul-bayan (King Fahad Quran Printing Complex, edition). All the meanings for Urdu words are taken from "Feroz-ul-Lughat : Urdu to Urdu". I have also used online search engines for those words (specified). It should also be noted that the

Lastly, prior to upload the book online and despite doing a double check, if anyone finds any mistake or has any suggestion which might make this transliteration better, then please inform me at rehan.hse@live.com. Having read this book, if you deem it worth forwarding or sharing, please do so. If it motivates even a single person to come firmly on the track of Quran and Sunnah, I would consider all my efforts successful.

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Taalib e dua

[Rehan Syed Barey](#)

May 4th, 2020 - 11th Ramadan ul Mubarak 1441

Riyadh, Saudi Arabia
